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*England, Ch. of Catechism*

T H E

# CHURCH Catechism

Resolved into  
QUESTIONS *and* ANSWERS,  
A N D

*Prov'd by pertinent Texts of Scripture, &c.  
After a New Method. Divided into  
Four and Twenty Sections.*

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By BARRY LOVE, A. M.  
*Minister of Great Yarmouth.*

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The Third Edition Corrected and very much enlarg'd

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*Feed my Lambs, John XXI. 15.*

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NORWICH, Printed by F. Burges, and Sold by the  
Book-sellers in Norwich, and Owen Pearce in  
Yarmouth. 1706.

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*Price Bound One Shilling and Nine Pence,*

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To the Right Worshipful the Mayor,  
Justices, Aldermen, and Common  
Council-Men of Great Tarmouth.

Gentlemen,

**Y**OUR generous Encouragement of  
my Catechetical Lectures, by your  
Present for my former Labours, and by an  
annual Settlement for the continuance of  
them, make me presume to Publish this Epi-  
tome, under your Patronage and Protection.

Nothing surprising, curious or new (save  
the Method) can be expected on a Subject  
which is, or ought to be known, and compe-  
tently understood, even by young Persons,  
and those of the meanest Capacity.

I have industriously waded all nice Specu-  
lations, and needless Controversies, and  
here present you with the Sum of what a  
Christian ought to Believe and Practice, in  
order to be Wise unto Salvation, in as plain  
a method, and in as few and easy words as I  
could.

The general Corruption of manners, and  
the dangerous Errors boldly advanced, and

## The Epistle Dedicatory.

*with too much diligence propagated, concerning Revelation, oblige those who are sincerely Religious, to prosecute such measures, as may effectually discountenance evil doers, and put a happy check to prevailing impiety. And I humbly conceived, the best course to be taken by me, for forwarding those commendable ends, was, to endeavour to season with true Principles of Religion and Virtue, the Minds of the present Youth, who are the hopes of the next Generation.*

*Your constant attendance on the Publick Worship of God on his own Day, and your exemplary Piety in his House, give me pleasing hopes, that you'll kindly receive these my honest Endeavours, to promote true Piety, and accept of my hearty thanks for your continued favours to,*

Gentlemen,

Yarmouth, Feb.

26. 1705

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Your much oblig'd  
and very humble  
Servant,

Barry Love.

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TO THE  
Inhabitants of Great Yarmouth.

*Dearly Beloved,*

**T**HE Laws of God enjoyn us to *Train up our Children in the way they should go, to bring them up in the Nurture and admonition of the Lord.*

The Laws of our Church oblige all Sureties to take care the Children they answer for, may learn the Creed, Lord's Prayer, ten Commandments, and all other things which a Christian ought to know and believe to his Souls Health; and all Fathers, Mothers, Masters and Dames, to cause their Children, Servants, and Prentices, to come to Church, and obediently to hear and be order'd by the Curate; and the Curate of every Parish diligently to instruct the Children who are sent.

The voice of unprejudiced Reason loudly Proclaims, that a humble obedience to these Divine Commands of God, and the pious injunctions of his Church, will, in the ordinary course



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*The P R E F A C E.*

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course of Providence, make Parents happy in their Children, and Children useful in their Generations, and therefore I'll not use many words to enforce so reasonable, pleasant, and advantageous a Duty, as religiously educating your Children must be allowed to be.

'Tis my hearts desire that you may be saved, and therefore the chief Business of my Life, is to study the most proper ways for successfully discharging that Sacred Office to which I am called. As an instance hereof, I have Published for your use, this plain, easy, and Methodical exposition of that Catechism your Children are to learn, and I to instruct and examine them in.

The whole is divided into four and twenty Sections, or Parts, each Section begins with an Introduction, containing the Sum of the Questions and Answers, which follow; the Questions and Answers give you an easy explication of some part of your Catechism, and are proved by pertinent Texts of Scripture, and illustrated by short Notes, which are subjoyned to every Answer, and every Section concludes with Practical Remarks on the Doctrines treated of.

By the divine assistance, I purpose to expound the Catechism, according to the method here laid down, once every year, and if you'll be at the pains to read, what I composed

fed

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*The P R E F A C E.*

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fed for your benefit, and which I recommend to your Perusal, as often as 'tis expounded, you'll furnish your own Minds with the Principles, relating to Faith and Practice, of our common Christianity, and be able usefully to examine your Children, when returned from Church, and to impress upon their weak Understandings, and treacherous Memories, what they either forgot, or did not apprehend.

That the Fountain of all Wisdom would vouchsafe you so right an Understanding in all things, as that you may adorn your Profession, and be preserved to Christ's heavenly Kingdom, is the daily Prayer of

*Your affectionate Friend  
and Faithful Servant,  
B. Love.*

THE

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THE

# CHURCH Catechism

Resolved into

## QUESTIONS

AND

ANSWERS, &c.

PART I. Sect. I.

*Of the Privileges of Baptism.*

**I**N the Beginning when the Almighty created *Adam*, he entred into a Covenant with him, *Gen. 2.* in which most precious Promises were made on God's part, on certain easy Conditions to be performed

B

formed

formed by man : *Adam* by wilfulness breaking his part, forfeited the Divine Favour, the great Advantages he then enjoyed, and stained his descendants with foul Guilt, *Gen.* 3. *Rom.* 5. 17, 18, 19.

The Father of Mercies, would not see his own image Man miserable for ever ; and therefore resolved on an expedient, infinitely merciful and just, for restoring him to a state equal, if not superiour to that he had so lately Forfeited ; which was, to send his only begotten Son, in the fulness of time, to satisfy offended Justice, by suffering Death ; and to prevail with God, to admit man, into a second and better Covenant, of which he was to be the blessed *Mediator*.

This is that Covenant of *Grace*, into which we were admitted by Baptism, when we were made Christians : and therefore 'tis necessary, before we can be judiciously Religious, to understand the Nature of that Covenant ; to this purpose consider,

1<sup>st</sup>. The manner of your entring into this Covenant.

2<sup>dly</sup>, The advantages imparted to you by it.

3<sup>dly</sup>, The Conditions required of you, to entitle you to those advantages.

4<sup>thly</sup>, The Obligations you are under of observing those Conditions.

As to the first of these consider :

1st, The *Name* given you when you were admitted into that Covenant.

2dly, The *Persons* who Answered for, and presented you to be admitted.

3dly, The *Sacrament* by which you were admitted.

*Q.* What Religion do you profess ?

*A.* The Christian Religion.

*Q.* What doth put you in mind of your Religion ?

*A.* The *Name* given me when I was made a Christian.

*Q.* What advantage is it to be often put in mind of your Religion ?

*A.* I am thereby stirred up, to order my Conversation as becomes the Gospel of Christ.

In the Jewish Church when they Circumcised their Children, they gave them *Names*, Gen. 21. 3. Luke 1. 59. which distinguish'd them from Persons of any other Religion ; and in the Christian Church the *Name* call'd the Christian *Name*, which distinguisheth us from all that are not named by the *Name* of Christ is given at Baptism, the Sacrament substituted in the room of Circumcision : whenever therefore we hear that *Name*, we are to remember we were dedicated to Christ when that *Name* was given us ; and consequently are obliged to be *Holy* in all manner of Conversation,

versation, 1 Pet. 1. 5. for every one that nameth the Name of Christ must depart from iniquity, 2 Tim. 2. 19. adorn the Doctrine of Christ our Saviour in all things, Tit. 2. 10. and be zealous of good Works, v. 14.

*Q.* Who gave you your Christian Name?

*A.* My Sureties, who presented me to be Baptized.

*Q.* Did they do any thing for you besides presenting you to be Baptized?

*A.* Yes, they undertook in my Name, what I was unable to undertake for my self, by reason of my Infancy.

*Q.* What is the Duty of your Sureties?

*A.* To put me in mind of the Nature of my Baptismal Covenant, in case my Parents shou'd neglect it; and to present me to be Confirmed by the Bishop, when I am capable of undertaking for my self.

Godfathers and Godmothers seem to be borrowed, from a Jewish Custom, *Is.* 8. 2, 3. and in the purest Ages of the Gospel, that Custom was observed. Sureties make the office of Baptism more solemn than otherwise it would be: They are a great Security to the Church, that the Baptized shall be instructed in the Principles of true Religion: many by the pious Care of Sureties, have been religiously Educated; and all, if not wanting to themselves may improve this laudable Custom,

stom, to the Glory of God, to the edifying of the body of Christ, to the edifying of its self in Love, Eph. 4. 12. 16. Let Sureties read the Office of publick Baptism, and consider in how solemn a manner they engage to Christ, and his Church, for the Children they present to be Baptized, and let them resolve to discharge their Duty, before they undertake this great Trust, and this by God's Blessing would much contribute to the advancement of true Religion, and to the freeing this part of our Constitution from Censure.

*Q.* Were you born a *Christian*?

*A.* No, I was by *Nature* a *Child of wrath*, Eph. 2. 3.

*Q.* How came you then to be a *Christian*?

*A.* I was *made* so by the Sacrament of Baptism.

Our Saviour, that our entrance into a Covenant with God through him, might be free from all manner of difficulty and inconvenience, substituted the easy Sacrament of Baptism, in the room of the bloody and painful one of Circumcision; for he commanded his Disciples to go and teach all Nations, Baptizing them, Mat. 28. 19. And when Peter Converted Thousands, they who gladly received his word were Baptized, Acts 2. 41. So that except a man be born of water and of the Spirit he can't enter into the kingdom of God, John 3. 5. for we are san-



6      *The Church Catechism resolved*

*etified and cleansed with the washing of water, Eph. 5. 26. we are saved by the washing of regeneration and renewing of the Holy Ghost, Tit. 3. 5.*

*Q.* What are the Privileges you enjoy by being made a *Christian*?

*A.* I am thereby made a *Member of Christ*, a *Child of God*, and an *Inheritor of the Kingdom of Heaven*.

Let us first Inquire into the meaning of these Privileges; and secondly, illustrate the great advantages accruing to us by being intitled to them.

*Q.* What do you mean by your being made a *Member of Christ*?

*A.* By a *Member of Christ* I understand a *Member of Christ's Church*.

The *Church of Christ* is a *Body*, *Christ* is the head of that *Body*, and all *Baptized Believers* make up the *Members*: so that to be a *Member of Christ*, is to be a *Member of that Mystical Body of which Christ is the Head*; for we are members of his body, of his flesh, and of his bones, which is a great *Mystery*, but spoke concerning *Christ and his Church*, Eph. 5. 30, 32. for as the body is one and hath many *Members*, and all the *Members of that one body being many*, are one body; so also is *Christ*, or the *Christian Church*, 1 Cor. 12. 12.

*Q.* What

**Q.** What advantage is it to you to be a Member of Christ's Church?

**A.** I am admitted into a Society governed by most Holy Laws, and enjoy Divine Assistances for enabling me to fulfil those Laws.

The Heathens being *aliens to the Commonwealth of Israel*, were without hope, and without God in the world, Eph. 2. 12. *their understandings were darkened, and they alienated from the life of God, through the ignorance that was in them*, Ch. 4. v. 18. Nay, the Ceremonial Law of the Jews was made up of *beggarly elements*, Gal. 4. 9. so that the law made *nothing perfect*, Heb. 7. 19. Whereas Christians may look into the perfect Law of Liberty, Jam. 1. 25. *be thoroughly furnished unto all good works*, 2 Tim. 3. 17. *and be made wise unto Salvation*: Nay, Christians have not only received *how they ought to walk as to please God*, 1 Thess. 4. 1. but also of Christ's fulness they may receive grace for grace, John 1. 16. *for from the head, viz. Christ, all the Body by joints and bands having nourishment ministred and knit together, encreaseth with the encrease of God*, Col. 2. 19.

**Q.** What do you mean by being made a Child of God?

**A.** That by the Covenant of Grace I have received the Spirit of Adoption, whereby I can cry *Abba Father*, Rom. 8. 15.

The Jews were called the *Children of God*, because they entred into a Covenant with him, *Dent. 14. 1.* we therefore entring into a much better Covenant with God through Christ, may cry *Abba Father*; for we are all the Children of God by Faith in Christ Jesus, *Gal. 3. 26.* The father of our Lord Jesus Christ having predestinated us unto the Adoption of children by Jesus Christ to himself, *Eph. 1. 3. & 5.*

*Q.* What advantage is it to you to be a Child of God?

*A.* I am thereby assured of his Favour and Love, of his readiness to hear my Prayers, and of his Mercy in passing by what I do amiss.

So near a relation as that of a Father, will banish from the minds of Children all doubts and fears of the tenderest Love! Since therefore God is our Father, we are no more strangers and foreigners, but fellow citizens of the Saints, and of the household of God, *Eph. 2. 19.* Nay, if 'tis but barely possible for earthly Parents to forget their Children, can we question the affection of our Heavenly Father, who is Love, *1 John 4. 16.* whose compassions never fail, *Lam. 3. 22.* and who is kind even to the unthankful and the evil, *Luke 6. 35.* Further, if we being evil know how to give good gifts to our children, how much more shall our heavenly Father give to them that ask, *ch. 11. v. 13.* Lastly, The  
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Mercie  
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Ps. 103.

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*Father of our Lord Jesus Christ, the Father of Mercies and the God of all comforts, 2 Cor. 1. 3. will pity us as a Father pitieth his children ; for he knoweth our frame, he remembreth that we are dust, Ps. 103. 13, 14.*

*Q. What do you mean by your being an Inheritor of the Kingdom of Heaven.*

*A. I mean that I have a sure word of promise that I shall Inherit the Kingdom of Heaven.*

*'Tis usual in Scripture to say we have a thing, when we have a sure word of promise for that thing ; now all the promises of God in Christ are yea and Amen, 2 Cor. 1. 20. Since therefore we are Children we shall be heirs, heirs of God, and joint heirs with Christ, Rom. 8. 17. for he is faithful that promised, Heb. 10. 23.*

*Q. What is it to Inherit the Kingdom of Heaven ?*

*A. To enjoy perfect and everlasting Happiness in another world with God and Christ Jesus.*

*The Saviour of the world proposeth to us, the greatest of Rewards, a state of Happiness and Glory which can't be impaired, and which need not be improved : For according to God's abundant Mercy we are begotten unto a lively hope of an inheritance incorruptible, undefiled, and that fadeth not away, 1 Pet. 1. 3, 4.*  
where

where are pleasures which eye hath not seen, nor ear heard, 1 Cor. 2. 9. even pleasures at God's right hand for evermore, Ps. 16. 11.

1st. The great Love of God in contriving, and of Christ in purchasing our Redemption, ought to fill our Souls with a grateful admiration of the Divine Goodness. If we reflect on our miserable state before our admission into this Covenant, on the invaluable advantages offered to us by it, or on that miracle of a Mercy whereby we are entitled to those Privileges, we must be stupidly unthankful, if our Souls don't magnify the Lord, and all that is within us praise his Holy Name.

2dly, The Privileges mercifully offer'd, powerfully call upon us to live agreeably to our Holy Calling: are you *Members of Christ*? then never prostitute his *Members*, and make them *Members of an Harlot*. Is God your *Father*? then never provoke to anger that transcendentally good and infinitely pure Being to whom you are so nearly related. Is *Heaven* to be your Portion for ever? then never forfeit your Title to that glorious inheritance, for the empty pleasures of sin which are for a moment. How can we escape the severest Punishments, if we neglect so great Salvation, and slight what the Son of God purchased for us with his most precious Blood. Let us therefore heartily resolve to adorn our Religion, and

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and make our *Calling and Election sure*, by being found Members of Christ's Church, obedient Children of God, and duly qualified to inherit everlasting Happiness in the Kingdom of Heaven.

## Sect. 2.

*Of the First part of our Baptismal Vow, viz. What we Renounced.*

THE foregoing Section informed you, of the great Privileges God in Christ offers to man. But tho' by Baptism you are entitled to those Privileges; yet your right unto them will be Forfeited, if you wilfully neglect your part of the *Covenant*: This is implied in the very Nature of a *Covenant*; for that supposeth a mutual agreement where Promises are made on certain Conditions; if therefore we refuse or neglect to perform the Terms required, we can't in justice hope to partake of the Benefits offer'd. It is incumbent on you diligently to enquire, and seriously to consider what the Lord your God requires of you, and expects you shou'd do for your selves.

Q. What

*Q.* What was the first thing your Godfather and Godmothers promised for you?

*A.* They promised and vowed in my Name, that I should renounce the Devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh.

Here let us enquire, 1<sup>st</sup>, into the meaning of the words *vowed* and *renounced*: 2<sup>dly</sup>, distinctly consider the enemies we vowed to renounce: 3<sup>dly</sup>, duly weigh the reasons why we ought to renounce those enemies.

*Q.* What do you mean by *vowing*?

*A.* By *vowing* I mean solemnly engaging to God to perform what I promise.

When you gave up your names to Christ, you bound your selves to do so and so, and that in the Presence of God, in the face of the Congregation, and before faithful Witnesses you *vowed to the mighty God of Jacob*, Ps. 132. 2. And therefore you are under the strictest Obligations of fulfilling what you promised, for if a man *vow a vow unto the Lord*, Numb. 30. 2. *he shall not break his word least wrath be upon him*, Josh. 9. 20.

*Q.* What do you mean by *renouncing* the Devil, &c.

*A.* Proclaiming open wars with them, and so hating them as never to follow or be led by them.

The

Father The Church of Christ on earth is militant, and therefore the Members thereof are in a state of War; Now when by Baptism you were made a Member of this Church, you solemnly vowed never to enter into a League with, or hearken to the Suggestions of your spiritual Enemies, but to resist them with all your might even unto blood striving against sin, Heb. 12. 4. You wrestle not only against flesh and blood, but against Principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places, Eph. 6. 11, 12. And therefore you had need to put on the whole armour of God, that you may be able to stand.

Q. What was the first thing you vowed to renounce?

A. The Devil and all his works.

Consider 1st, what is meant by the Devil. 2dly, Why you should renounce him. 3dly, What is meant by the works of the Devil. 4thly, Why you ought to renounce them. 5thly, When you may be said so to do.

Q. What do you mean by the Devil?

A. The Chief of the fall'n Angels.

Some of the Angels swelled with pride and envy, rebelled against God, and thereby lost their first estate, were banished God's presence, and are reserved in everlasting chains under darkness to the Judgment of the great day, Jude 6.

Now



Now the Chief of these fall'n Angels is *Satan* were led the Prince of the power of the air, Eph. 2. 20. 27. The Prince of Devils, Mat. 12. 24. and the Devil, Rev. 12. 9. & 20. 2.

Q. Why should you renounce the Devil?

A. Because he is an irreconcilable enemy to Christ, and a dangerous Enemy to my Soul.

The Devil presumed to tempt Christ, *Mat. 4.* he stirred up the Jews to use him so vilely and at last to Crucify the Lord of Glory, *1 Cor. 2. 8.* so that there can be no Concord between Christ and Belial, *2 Cor. 6. 15.* And he is the roaring Lyon who walks about seeking whom he may devour, *1 Pet. 5. 8.* He is the false accuser of the Brethren, *Rev. 12. 10.* whose Name in Hebrew is Abaddon, in Greek Apollyon or destroyer *9. 11.* and Satan which deceiveth the whole world *12. 9.*

Q. When may you be said to renounce the Devil?

A. When I refuse seeking to him, and such as I fancy deal with him.

By consulting Witches and Wizards, and such as have familiar Spirits, you prefer the Devil to the Divine Goodness, and rely more on that pernicious Spirit than on GOD's Providence; and therefore under the Law a man or woman that had a familiar Spirit, or that was a Wizard, was surely to be put to Death.

they

is they were to be stoned with stones, &c. Levit. 24. 27.

Q. What do you mean by the Works of the Devil?

A. I mean in general Sin, he being the first that sinned, the first that tempted Eve to sin; and he is continually tempting men to sin.

The Devil was the first that rebelled against God, and therefore is said to have sinned from the Beginning, 1 John 3. 8. and we read that in the form of a Serpent through subtilty he beguiled Eve, 2 Cor. 11. 3. He is stiled the Tempter, Mat. 4. 3. and from sad experience we can say, that we are not ignorant of his devices, 2 Cor. 2. 11.

Q. Why should you renounce the works of the Devil?

A. Because Christ was manifest to destroy his Works, and 'tis necessary so to do, in order to serve God acceptably.

For this purpose the Son of God was manifest, that he might destroy the works of the Devil, 1 John 3. 8. When therefore you partake of the unfruitful works of Darknes, you, in what in you lyeth frustrate one end of Christ's being manifest in the flesh. Again, His servants ye are to whom ye obey, Rom. 6. 16. and no man can serve two Masters, Mark 6. 24. He that committeth sin is of the Devil, 1 John 3. 8. but  
whoever

whoever is born of God sinneth not ; for he that is begotten of God keepeth himself, and that wicked one toucheth him not, ch. 5. v. 18. therefore resist the Devil, Jam. 4. 7. so shall you cease being children of disobedience, Eph. 2. 2.

Q. When may you be said to renounce the Works of the Devil ?

A. When I carefully avoid imitating those sins which in Scripture the Devil is said to be guilty of, such are *Pride, Envy, Murder, Lying, and Tempting others to sin.*

*Pride* is generally supposed to be the first sin the Devil was guilty of: *How art thou fallen from Heaven, O Lucifer, &c.* Isa. 14. 12, 13. And because he *envieth* man's Happiness, he is continually plotting how to ruin him: If therefore we have *bitter envying, that wisdom is Devilish*, Jam. 3. 14, 15. He likewise was a *Murderer* from the beginning, and also a *Liar*, and the *Father of Lyes*, John 8. 44. And we are sensible that at all times and in all places, all means are used by the tempter, 1 Thess. 3. 5. *for tempting us.*

Q. What was the Second thing you vowed to renounce ?

A. The Pumps and vanities of this wicked world.

Here let us first enquire what is meant by the *pumps and vanities* of the world ; secondly, what by the *wicked world* ; thirdly, what by the *Christian*



Christians ought to renounce the *wicked world* with its *pomps* and *vanities*; fourthly, when they may be said so to do.

Q. What do you mean by the *pomps* and *vanities* of the world?

A. All Shows which provoke to wickedness.

Antiently by *pomps* & *vanities* were understood, either the lewd plays and bloody representations acted on the Roman Theatre, at which it was scandalous for a Christian to be present; or the solemn Processions which Heathens made to their gods, which Christians judged a great Impiety to join with. In our days, by *pomps* and *vanities* may well be understood the diversions which dress vice in the Ornaments of Gallantry and Breeding, and misrepresent Vertue as foolish and ridiculous, Christians are obliged to *walk circumspectly, not as fools but as wise*, Eph. 5. 15. *to have their conversation honest*, 1 Pet. 2. 12. *and to abstain from all appearance of evil*, 1 Thess. 5. 22.

Q. What do you mean by the *wicked world*?

A. The things in it which provoke us to do what God forbids, and neglect what he commands, such are *Riches*, *Honours*, and *Pleasures*.

God pronounced all that he made *Good*,

C Gen.

*Gen. 1. 31.* but the things of the world being apt to make us wicked, and being often abused by wicked men, therefore is the world called *wicked*. Thus riches, when rightly employed, are real Blessings; however, *they that will be rich, fall into Temptations and a snare.*

*1 Tim. 6. 9.* And when they encrease we are tempted apt to set our hearts upon them, *Psal. 62. 10.*

The Peace and Harmony of the world renders distinctions of Quality useful: but the pride of life is not of the Father but is of the world.

*1 John 2. 16.* and therefore nothing is to be done of *vain glory*, *Phil. 2. 3.* For if we are desirous of *vain glory* we shall provoke one another, envy one another, *Gal. 5. 26.* It is good and comely for to eat and drink; *Eccles. 5. 18.* but we must take heed to our selves least at any time our hearts be over-charged with surfeiting and drunkenness, and cares of this

Life, *Luke 21. 34.* least we lightly esteem the rock of our Salvation, *Deut. 32. 15.* Whenever therefore the world tempts us to any wickedness by withdrawing our hearts from God, by provoking us to deviate from our Duty, it is wicked, and you must disclaim all commerce and familiarity with it.

Q. Why shou'd you renounce the world with its pomps and vanities?

A. Because the Friendship of the world deprives me of God's Favour, and renders me

unable

be unable either to love him with all my heart,  
or to serve him without distraction.

For know that *the Friendship of this world is enmity with God; whoever will be the friend of the world is the enemy of God*, James 4. 4. Therefore *love not the world, nor the things that are in the world; if any man love the world, the love of the Father is not in him*, 1 Joh. 2. 15. Further, when the world has possession of our hearts, the things of God are not discerned, or are disregarded, and therefore we can't serve God and Mammon, Mat. 6. 24. *take heed then and beware of Covetousness*, Luke 12. 15. Let your *Conversation be without Covetousness*, Hebr. 13. 5.

Q. When may you be said to renounce the wicked world?

A. When I am not immoderately fond of the things of this world; when I don't purchase them by gains of unrighteousness, and when I am not too much concerned at the loss of them.

Christ gave himself for us, that he might deliver us from this present evil world, Gal. 1. 4. and therefore we must use this world, not abusing it, 1 Cor. 7. 31. We must take no thought for to morrow, Mat. 6. 34. we must cast our care upon God who careth for us, 1 Pet. 5. 7. Further, the Lord requires of us to do justly, Micha 6. 8. and assures us, that if we get

riches, and not by *right*, we shall leave them in the midst of our days, and in the end shall be fools, *Jer.* 17. 11. Whenever therefore we offend God, and stain our Consciences to get the world, we break our Baptifmal Vow. Lastly, We must not be too much concerned when Riches make them Wings and fly away, for 'tis the *Lord that gives, and 'tis he that takes away, therefore blessed be the Name of the Lord, Job* 1. 21.

Q. What is the third and last thing you vowed to renounce?

A. All the *sinful Lusts of the Flesh.*

Let us here enquire what is meant by the *sinful Lusts of the Flesh*; 2dly, Why we shou'd renounce those *Lusts*; and 3dly, When we may be said so to do.

Q. What do you mean by the *Lusts of the Flesh*?

A. The unlawful Pleasures which our corrupt Natures incline us to.

*Lust* is no more than an earnest desire; when *Flesh* is joined to it we understand our Appetites, Affections and Inclinations; and because some of them are Innocent, therefore *sinful* is added, to express the unlawful Pleasures and inordinate Desires which our corrupt Natures incline us to. The Scripture calls our Natural Corruption, The *Old man*, *Rom.* 6. 6. *evil Concupiscence*, *Col.* 3. 5.

&c. and St. Paul, *Fornication* in these, eyes, and say, that good thing in my Me mind, and of sin wh

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&c. and the works of the flesh are reckoned by St. Paul, Gal. 5. 19. in these words, *Adultery, Fornication, &c.* and by St. John, 1 Ep. 2. 16. in these, *The Lust of the Flesh, the Lust of the eyes, and the Pride of Life*; and you may well say, that in me, (that is in my flesh) dwelleth no good thing, Romans 7. 18. that there is a Law in my Members, warring against the Law in my mind, and bringing me into Captivity to the Law of sin which is in my Members, v. 23.

Q. Why should you renounce the Lusts of the Flesh?

A. Because Christ hath commanded me so to do, and because they war against the Soul.

They that are Christs, Crucify the Flesh with the Affections and Lusts thereof, Gal. 5. 24. If you live after the Flesh you shall die; but if through the Spirit you mortify the deeds of the Body you shall Live, Rom. 8. 13. Flesh and Blood (when corrupted with sinful Lusts) can't inherit the Kingdom of God, 1 Cor. 15. 50. and therefore you ought to abstain from those Lusts which war against the Soul, 1 Pet. 2. 11.

Q. When may you be said to renounce these Lusts?

A. When I resist their Motions, and avoid making Provision for them.

Our Lusts easily beset us, Heb. 12. 1. Conquering them is like cutting off eight hands,



and plucking out right eyes; and therefore you must nip in the bud, all unlawful inclinations, least by an indulgence they become head-strong, and so you are brought into *captivity to the Law of sin, which is in your Members*, Romans 7. 23. Nay, you are so far from being allowed a liberty of making Provision for the Lusts of the Flesh, *ch. 13. v. 14.* that 'tis required of you to *mortify your Members which are upon the earth, Fornication, Uncleanness, &c.* Col. 3. 5. to *Mortify the deeds of the Body*, Romans 8. 13. to *keep under the Body*, that so the body of sin might be destroyed, *ch. 6. v. 6.*

You are Members of a *militant Church*, and are engaged in a *War* which must never end till Death is swallowed up in Victory. Duly weigh your Obligations of walking circumspectly, least you be deceived by the Devil, allured by the *World*, or enslaved by your *Lusts*. Remember you solemnly *vowed* so inwardly to hate, and actually to resist these *enemies* as never to follow or be led by them. Consider the *Enemies* you are engaged with are powerful and malicious, subtle and insinuating. Reflect that though Interest and Duty engage to the contrary, yet your natural Corruptions incline you to side with them. Recollect that the danger is infinitely great if you are overcome; for that had been

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better for you never to have known the way of Salvation, then after you had escaped the Pollutions of the World and Flesh, and the wiles of the Devil to be entangled again. And Lastly, remember that your defeat is owing to your own cowardize or treachery; for God will not tempt you above measure, if you'll resist the Devil he'll fly from you; and if you will fight the good fight of Faith, you may through Christ who loved you become more than Conquerours. Put on therefore the whole Armour of God, that you may be able to stand against the wiles of the Devil; for you wrestle not against Flesh and Blood, but against Principalities, against Powers, against the rulers of the darkness of this world, &c. Therefore take unto you the whole Armour of God, that you may be able to stand, having your loins girt about with Truth, and having on the Breast-plate of righteousness, and your feet shod with the preparation of the Gospel of Peace, above all taking the Shield of Faith, and the Helmet of Salvation, and the Sword of the Spirit, praying alway, and watching with all perseverance, Ephel. 6. 11, &c.

## Sect. 3.

*Of what we promised to believe and do,  
and the Obligations we are under of ful-  
filling our Baptismal Vow.*

FROM the last Section you learned the Enemies you renounced when you became Christians, and the Reasons why you promised to renounce those enemies. We are now to enquire into the other branches of our Baptismal Vow. Angels and men are the only Creatures capable of knowing and serving God; the former do his Will in Heaven, the latter on earth. To Know God is the great thing of Faith, and to Serve him of Obedience; and if we refuse to believe in and to serve God, we act below the dignity of our Natures, we neglect the principal end of our Creation, and despise what will render us gloriously perfect. The divine Wisdom has made most happy Discoveries of God's Nature, and our Duty to him; so that by *searching the Scriptures* we may be *thoroughly furnished unto all good works*. The Divine Goodness has rendered his Commandments far from being grievous; *Christ's Yoke is easy, and his Burthen*

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light; so that it must be allowed highly reasonable, when we were admitted into a Covenant with God, that we should engage to believe in him, and keep his Commandments; for we are void of excuse (having such invaluable opportunities of Saving-knowledge) if through Unbelief we make *Shipwreck of Faith*, or by wilful Disobedience of a good Conscience.

Q. What was the Second thing your Godfathers and Godmothers Vowed for you?

A. That I should Believe all the Articles of the Christian Faith.

Here let us enquire 1st, what is meant by Believing; 2dly, What by the Articles of the Christian Faith; 3dly, Whether we are indispensably Obligated to Believe those Articles; 4thly, When we may be said so to do.

Q. What is it to Believe as a Christian?

A. To be fully perswaded of the Truth of a thing on the Authority of God.

There are *Scriptures given by Inspiration of God*, 2 Tim. 3. 16. And the same God who spake in old time by Prophets, has in these last days spoke to us by his Son, Heb. 1. 1, 2. Now when we give our unfeigned assent to do all things which are written in the Law and the Prophets, Acts 24. 14. which holy men of God spake, as they were moved by the Holy Ghost,

*Ghost*, 2 Pet. 1. 21. *the Spirit of Truth and Wisdom*; then we may be said to Believe as Christians: Divine Faith must be infallible, and therefore must be built on the Authority of God mediately, or immediately revealing himself to us; who being infinitely Wise, can't be deceived himself, and infinitely Faithful can't deceive others: Consequently, whatever is built on his Authority must be infallibly true, and can't possibly be false.

*Q.* What do you mean by the *Articles of the Christian Faith*?

*A.* The chief Doctrines of the Gospel, necessary to make us *wise unto Salvation*.

The *Scriptures written for our learning*, Rom. 15. 4. are the object of our Belief in general; but there are some Fundamental Truths relating to the Nature of God, and the Method of Mans Salvation by Jesus Christ; which must be understood, and unfeignedly believed by us, as being of greater and nearer concern to us than others are; and these Fundamental Truths or chief Doctrines are called, The *Articles of the Christian Faith*; Some of which are these, That God is, that by his Providence he governs the World, that he takes notice of our Actions, and will reward or punish us according to our deeds, &c. *For they who come to God, must believe that he is, and that he is a rewarder of them*

that diligently seek him, Heb. 11. 6. Again, we must believe that Jesus came into the World to save sinners, 1 Tim. 1. 15. That he is the Christ, the Son of God, &c. John 20. 21. for he that believeth and is baptized shall be saved, but he that believeth not shall be damned, Mark 16. 16.

**Q.** Are Christians obliged to Believe these Articles?

**A.** Yes: For unless they Believe, they can't serve God acceptably here, or enjoy him hereafter.

Without being fully perswaded of the Truth of the Doctrines of the Gospel, you can't have your Conversation so as to please God; for without Faith 'tis impossible to please him, Heb. 11. 6. We are the Children of God by Faith in Christ Jesus, Gal. 3. 26. Our hearts must be purified by Faith, Acts 15. 9. Nay by Grace we are saved through Faith, Eph. 2. 8. for the Gospel is the power of God to Salvation, unto every one that believeth, Rom. 1. 16. For this is life eternal, that we know the only true God, and Jesus Christ whom he sent, John 17. 3. he therefore that believeth on the Son hath everlasting Life; and he that believeth not the Son shall not see light, but the wrath of God abideth on him, John 3. 36.

**Q.** When may you be said to Believe those chief Doctrines?

**A.** When

*A.* When I so unfeignedly assent to the whole uncorrupted word of God, as to continue in the Faith, and be conformed to the Image of Christ to my Lives end.

Here you learn the Properties of true Belief, it must be *sincere*; for we must believe with all the heart, *Acts* 8. 37. for *with the heart that man believeth unto righteousness*, *Romans* 10. 10. 2dly, *uncorrupt*, we must not believe for *Doctrines the Commandments of men*, *Matth.* 15. 9. for if we add to the things *written in Gods word*, God shall add to us the Plague *written in his Book*, *Rev.* 22. 18. 3dly, *universal*; we must not take away from the word of *Scripture*, *v.* 19. For true Faith closeth with every thing which God hath revealed without cavil or exception. 4thly, *constant*, we must hold fast our Profession without wavering, *Heb.* 10. 23. *Not being Children tossed and fro with every wind of Doctrine*, *Eph.* 4. 14. Lastly, *practical*, It must stir us up to do those Duties which the Doctrines we believe are apt to move us to; for in Christ Jesus neither Circumcision availeth any thing, nor Uncircumcision, but Faith which worketh by Love, *Gal.* 5. 6. for Faith without works is dead, *James* 2. 14. and by works Faith is made perfect, *v.* 22.

*Q.* What is the third and last thing your Godfathers and Godmothers vowed for you

to the A. That I should keep God's Holy Will  
to command Commandments, and walk in the same  
to that the days of my life.

Here let us enquire, 1. Whether under the  
Gospel *Obedience* to God's Commands is our  
bounden Duty; 2dly, What are the Proper-  
ties of that *Obedience* you are bound to by  
the Gospel; and 3dly, Whether you are able  
to perform such an *Obedience* as you promised,  
and as the Gospel requires of you.

Q. What is the best proof of the Sincerity  
of your Belief in, and Love to God and  
Christ, and one of the principal Qualificati-  
ons for Worshipping God acceptably, and  
enjoying everlasting Happiness?

A. Obedience to God's most Righteous  
Laws.

For 'tis not every one that saith Lord, Lord,  
shall enter into the Kingdom of Heaven; but he  
that doth the will of God who is there, Matth.  
7. 21. At the Great day, the Sincerity of  
your Faith will be tried by the Obedience of  
your Lives; This then is the Love of God,  
that you keep his Commandments, 1 John 5. 3.  
You are Christ's Friends if you do what he com-  
mands, John 15. 14. If you love him you must  
keep his Commandments, Ch. 14. v. 15. Nay  
the most specious pretences without *Obedi-*  
*ence* are mockery and abuse, and not a reason-  
able Service; for you must add to your Faith  
virtue,



*virtue*, 2 Pet. 1. 5. & 8. If you desire to be neither Barren nor Unfruitful in the Knowledge of our Lord Christ, who gave himself for us to *redeem us from all iniquity, and to purify to himself a peculiar people zealous of good Works*, Tit. 2. 14. Lastly, we can't partake of Glory and Immortality without *Obedience to the Commands of God*: For Christ the Author of eternal Life only to those who Obey him, Heb. 5. 9. Therefore if you would enter into Life you must keep the *Commandments*, Matth. 19. 17.

*Q.* What are the Properties of Evangelical Obedience?

*A.* Evangelical Obedience must be 1st, *sincere*, 2dly, *universal*, 3dly, *constant*.

Obedience must be 1st, *sincere*, You must Love God with all your hearts, Matth. 22. 37. You must Worship the Father in Spirit, John 4. 24. You must give God the Heart, Rom. 12. 26. For if you don't, you will to your intent of serving God, join an intention of serving sin; at least you will intend some temporal good as much as you do God's Service and then your hearts can never be right towards him. 2dly, *Universal*; For whosoever shall keep the whole Law, and yet offend in one point, he is guilty of all, James 2. 10. He who breaks the least of God's Commands shall be called least in the kingdom of Heaven, Mat. 5. 19.

You

You must therefore have an equal respect to all God's Laws, and not Live in the habitual Practice of any one sin, or in the wilful contempt of any one Duty. 3dly, *Constant*; for *if the righteous man turns from his righteousness, &c. in his trespasses he shall die*, Ezck. 18. 24. Therefore you must be constant and unmoving, *always abounding in the work of the Lord*, 1 Cor. 15. 58. You must persevere in well doing, and serve God in Holiness and Righteousness *all the days of your Lives*, Luke 1. 75. if you desire that your Labour should not be in vain in the Lord.

*Q.* Is it possible to discharge such an Obedience as the Gospel requires?

*A.* Yes, *I can do all things through Christ strengthening me*, Phil. 4. 13.

God is not a hard or Egyptian Task-master, reaping where he has not sown, exacting Brick without Straw; but he'll mercifully work in us *both to will and to do of his good pleasure*, Phil. 2. 13. *his grace is sufficient for us, and his strength is made perfect in our weakness*, 2 Cor. 12. 9. Though therefore we are not of our selves sufficient for these things, yet we may be enabled by God's Grace to overcome the strongest Temptations, to cleanse our selves from all filthiness of the flesh and Spirit, *perfecting Holiness in the fear of God*, 2 Cor. 7. 1.

*Q.* What

**Q.** What if through Infirmitie, Surprize, or strength of Temptation, &c. you violate your Vow, are you ruined for ever?

**A.** No: for (Blessed be God) I may be renewed by Repentance.

In the first Covenant there was no place for mercy, *In the day thou eatest thereof thou shalt surely dye*, Gen 2. 17. Under the Law egregious sinners were sure to be put to death, *Let the sinner be put to death*, Lev. 24. 17. But Blessed be the divine Mercy under the Gospel; *If we sin we have an advocate with the Father, who is the propitiation of our sins*, 1 John 2. 1, 2. *We have a merciful High Priest to make reconciliation for our sins*, Heb. 2. 17. Though therefore we sin and fall short of the Glory of God, Rom. 3. 23. yet by repentance never to be repented of, 2 Cor. 7. 10. our iniquities shall be done away, our pardon sealed in Heaven, and we presented holy, unblamable and unreprouable in God's sight, Col. 1. 12.

**Q.** You were an Infant when this Vow was made, dost thou therefore think thy self bound to believe and do as your Sureties promise for you?

**A.** Yes verily, and by God's help so I will, and I heartily thank my Heavenly Father that he hath called me to a state of Salvation through Jesus Christ our Saviour, and pray unto God to give me his grace, that I may continue in the same unto my Life's end.

In this Answer you may observe Four things,  
1st, That you are obliged to keep the Vow  
made in your Names when you were Bapti-  
y be rezed:

2dly, That you are not able to keep this  
Vow of your selves.

3dly, That you rely on God's assistance for  
enabling you to keep it.

4thly, That Prayer is the ordinary means  
for obtaining God's assistance.

Q. Now that you understand the vast Pri-  
vileges that are offer'd by God through Christ,  
and the easy terms required of you, are you  
willing to enter into this Covenant?

A. Yes, I most thankfully resolve so to  
do.

Your Sureties charitably acted in your stead,  
they promised in your Name, being fully sa-  
tisfied that 'twould be much for your advan-  
tage to stand to what they promised for you,  
when you should be capable of undertaking  
for your self. For you are called to a state of  
Salvation; for the Gospel is the power of God  
to Salvation to every one that believeth, Romans  
1. 16. God offers to save you according to his own  
purpose and grace, which was given in Christ Jesus  
before the world began, 2 Tim. 1. 9. And this  
gift of God is offer'd on the easiest terms, viz.  
if you'll renounce your own enemies, believe  
those Truths which will make you wise unto

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Salvation, and *do* such things as is your reasonable as well as holy Service; and therefore your most grateful acknowledgments are due to God and his Son, for calling you to such state of Salvation.

*Q.* Are you able to perform what you have resolved on?

*A.* No. *I am not sufficient of myself so much as to think a good thought; the good we would, we do not; the evil we would not, that we do, Rom. 7. 19.* Though therefore we are in Covenant with God, we are not of our selves able to do such things as are pleasing to him, therefore we say *By God's Help*; intimating, that without Christ we can do nothing, and that our sufficiency must be from God, 2 Cor. 3. 5.

*Q.* Whose Assistance do you rely upon?

*A.* On the Assistance of God's good Spirit.

*The Holy Ghost is to guide us into all Truth, John 16. 13. help our infirmities, Rom. 8. 26. and seal us to the day of Redemption, Eph. 3. 30.* And we may be confident of this very thing, that if we are not wanting to our selves, who hath begun a good work in us, will perform it until the day of Jesus Christ, Phil. 1. 6.

*Q.* By what means do you hope to obtain the Assistance of God's good Spirit?

*A.* By Prayer.



For in every thing by Prayer and Supplication you are to make known your requests to God, Phil. 4. 6. for if we ask it shall be given, Mat. 7. 7. If we come boldly to the throne of Grace, we shall obtain mercy and find grace to help in time of need; and therefore earnestly beg God's Grace that you may continue true to your Baptismal Vow unto your Lives end.

From what you have read in this Section you learn, 1. That 'tis your Duty to understand your Religion, that so you may be out of Judgment Christians. 2. To live up to your Profession, that so you may adorn the Doctrine of Christ in all things.

Remember that naturally your Understandings are darkned, and you alienated from a Life of God through Ignorance, Eph. 4. 18. Consider that God has now illustriously revealed himself in the face of Jesus Christ, and reflect if you make light of so great means of Salvation, you provoke God to send strong Delusions that you may believe a lie, 2 Thess. 2. 10. And then you will esteem it your Duty to give diligence to understand your Faith, that so you may be ready always to give a reason of the hope that is in you, 1 Pet. 3. 15. and not be like children tossed to and fro, and carried about with every wind of Doctrine, by the slight of men who lie in wait to deceive, Eph. 4. 14. Again recollect, that many who in words pro-

fess to know God, in works deny him, Tit. 1. 16. having the form of Godliness, they deny the power thereof, 2 Tim. 3. 5. Consider, that nothing more sensibly wounds Religion, or more dangerously wounds your Souls, then when your practices dash against your Professions. And therefore resolve to have your Conversation become Christ's Gospel, by adding to your Faith Virtue, 2 Pet. 1. 5. that so you may make your calling and election sure, and be presented to God's heavenly Kingdom, 2 Tim. 4. 18.

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Part II. Sect. 4.

*Of the First Article in the Creed, concerning God the Father.*

**T**HE Second thing you promised when you were Baptized, was to Believe all the Articles of the Christian Faith: that is, to give your unfeigned Assent to the chief points and Doctrines of the Gospel, necessary to be known and believed in order to be Saved.

Now tho' we dare not say that the *Creed*, commonly called *The Apostles*, consists of the very same expressions with that *form of sound words* mentioned by St. Paul, 2 Tim. 1. 13. Yet 'tis plain, this *Creed* is very ancient, being composed in or near the Apostles time, is exactly agreeable to the Gospel of Christ, and contains the principal Doctrines of his Gospel.

The First *Article* in this *Creed* concerns God the Father, who made you and all the world; and no wonder since to believe in God is the Foundation of Religion, to know him the way to make you wise unto Salvation, and to imitate him the way to perfect humane

Nature, and qualify it for a glorious immortality: For as the Being of God is the great Principle of true Religion, so his Will is the Rule, and his Nature the Reason of it; consequently, 'tis impossible to be Religious on good Principles, without believing that God is, and knowing what he is.

*Q.* What is the First Article in your Creed

*A.* **I Believe in God the Father Almighty Maker of Heaven and Earth.** In the foregoing Section was shewn what is meant by believing, and when the Lord's Prayer is explained, it shall be declared how God is a Father. I shall at present only consider, 1. Why the Creed begins with this expression, **I Believe**. 2. Why we **Believe in God**; 3. What the God in whom we **Believe** is; and 4. How he has been pleased to make himself known unto us.

*Q.* Why do you say **I Believe**, and not **We Believe**?

*A.* Because when I repeat the Creed I make a distinct Profession of my own Faith, and not of the Faith of others.

The Confession of the Mouth is an outward signification of the inward Belief of the Heart, and therefore Saint Paul teacheth, *Romans 10. 9, 10. That if thou wilt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved.*

for with the heart man believeth unto righteousness, and with the Mouth Confession is made unto Salvation. Accordingly when Philip told the Eunuch, the necessity of believing with all his Heart, the Eunuch answered and said, *I believe that Jesus is the Son of God*, Acts 8. 37. *for the just is to live by his own Faith*, Hab.2. 4. No man knoweth the things of a man, save the Spirit of man which is in him, 1 Cor.2.11. Consequently, an external Profession of the internal habit of Faith is necessary, in order to give the Church of Christ Satisfaction that you are in the Faith, and that the word of Faith is nigh thee, even in thy mouth as well as heart, Rom. 10.8.

*Q.* Why do you Believe in God?

*A.* Because in the beginning God created the Heaven and the Earth, Gen.1. 1.

The most sensible Argument for proving the Being of a God, is the Creation of the World, and therefore is made use of by the inspired Writers of both Testaments; for the Heavens declare the Glory of God, and the Firmament sheweth his handy work, Psal. 19. 1. and the invisible things of God are clearly seen by the things that are made, Rom. 1. 20. And when we consider the greatness of the world, with the prodigious variety of the several parts, the admirable disposition of all those parts, how fearfully they are made, how won-



derfully they are framed ; and lastly, the usefulness and excellency of the things that are visible ; we must conclude, that the power which stretched forth the Heavens and laid the Foundations of the earth was Almighty, the wisdom which so contrived all things that 'tis not possible for them to be either better for use, or more beautiful for shew, is unsearchable ; and that the Goodness which made such ample Provision for the support of all Creatures is incomprehensibly great, and that by the greatness and beauty of the Creatures, proportionably the maker of them is seen *Wisd.* 13. 5.

*Q.* What is God in whom you believe

*A.* A Spirit of infinite Perfections.

*God is a Spirit,* John 4. 24. that is, a perfect conscious understanding, without Body, Parts or Passions, in whom is to be found what ever is excellent and good in an infinite degree, and from whom must be removed at an infinite distance, whatever has the least appearance of evil : 'Tis impossible to find out the Almighty to perfection, Job 11. 7. *for God is great and we know him not,* ch. 36. ver. 26. *touching the Almighty we can't find him out,* ch. 37. v. 23. *for great is the Lord, and his greatness is unsearchable.* However, although we can't know God as he is (the Father being incomprehensible) yet we may have impressed on our

minds

the use of our minds such apprehensions of the divine Nature, as will provoke us to Love God with all our Souls, to serve him in holiness and pureness of Living all our days, and to qualify us when our vile Bodies shall be changed like unto Christ's glorious Body, for knowing as we are known. 1 Cor. 13. 12.

Q. How hath God been pleased to make himself known unto us?

A. By his *Attributes* and by his *Works*.

No man knoweth (as he ought to know) the Father save the Son, and he to whomsoever the Son will reveal him, Matth. 11. 27. If therefore you desire saving Knowledge, you must search the Scriptures, John 5. 39. which are able to Convert your Souls, enlighten your eyes, and make you wiser than your teachers, &c. Psal. 119. 7, 8. 119. 98. For the perfect Law of the Lord will give you a clear, distinct, and full account of the Properties belonging to God, and of his wonderful doings for the Children of men. So that, by making God's Law your delight and Counsellors, you will know as much of the divine Nature as 'tis fit for you to know. Now that you see as through a glass darkly. As for the divine Attributes, or the Properties ascribed to God in his word, the better to make us understand what he is, they'll furnish us with such glorious apprehensions of the Lord our God, as will raise in our minds

our

our minds a pious Admiration of God's Majesty, and forcibly engage us to be happily conformed to the image of his Son, Rom. 8. 29. The principal of these Attributes are these that follow, God is *invisible*, *eternal*, *immutable*, *omnipresent*, *infinitely powerful*, *good*, *just*, *true* and *holy*.

*Q.* What do you mean by God's being *invisible*?

*A.* That no man hath or can see God. For he is the *blessed and only Potentate*, the *King of kings*, and *Lord of lords*, who only hath immortality dwelling in the light, which no man can approach unto, whom no man hath seen, 1 Tim. 6. 15, 16. therefore is he stiled the *invisible God*, Col. 1. 15. and the *King invisible*, 1 Tim. 17. and no marvel for God is a Spirit, and the *Father of Spirits*, Heb. 12. 9. and therefore can't possibly be the object of sense.

*Q.* What do you mean by *Eternal* when applied to God?

*A.* That God never had a beginning, and shall never have an end.

We can't form an exact Idea of Eternity because 'tis not in the power of Numbers to lay before us an account thereof. We know what is meant by Duration, and that Duration is limited by beginning and ending when therefore we say God is *eternal*, we mean his Duration never had a beginning, and shall never

God's Majesty have an end ; for *before the Mountains*  
*happily brought forth* , or *ever the earth or world*  
*made* , God was from everlasting and world  
 are *without end* , Psal. 90. 2. and therefore he is sti-  
 , *immortal the King eternal* , 1 Tim. 1. 17. and the  
 God, *wise everlasting God* , Rom. 16. 26.

Q. What do you mean by immutable, when  
 being applied to God ?

A. That he is the same yesterday, to day,  
 God. and for ever, Heb. 13. 8.

the King. All the Actions God wills at all times and in  
 hath in all places are constantly the same ; that is,  
 man are constantly most just, wise and good ; for  
 1 Tim. he is the Lord that *changereth not* , Mal. 3. 6.  
 fible God in him is no *variableness* , or *shadow of turning* ,  
 Tim. Jam. 1. 17.

it, and Q. What do you mean by God's being Om-  
 present ?

A. That he sees whatever is done in the  
 al whole world, and doth after the Council of  
 his own Will both in Heaven and Earth.

ng, and God's glorious presence is in Heaven ; but  
 his essential presence is equally alike to all pla-  
 ces ; for he fills *Heaven and Earth* , Jer. 23. 24.  
 We can't go from his presence, by either climbing  
 e know to Heaven, or going down to Hell, &c. Psal. 139.  
 t Dur for he compasseth our paths, and our lying down,  
 ending and is acquainted with all our ways, v. 3.

ve mea Q. What do you mean by Power, when  
 and sha ascribed to God ?

A. That

*A.* That with God all things are possible *Matth.* 19. 26. so that he can do whatsoever he pleaseth in Heaven, in earth, in the Sea and in all deep places.

God revealed himself to *Abraham* and *Jacob* by this Name, *I am the Almighty God*, *Gen.* 17. 1. & *ch.* 3. v. 11. And the Saints in Heaven give the Title of *Almighty* to God, *Revel.* 4. 8. and true Believers, when they make solemn Profession of their Faith on earth, are taught to ascribe the same Property to him. Now when we say God is *Almighty*, we understand that all power is derived from him and all Power is subject to him; that he has an ability of doing every thing, the doing whereof bespeaks Perfection, and that in the most perfect manner, with the greatest ease for he upholdeth all things by the word of his power, *Heb.* 1. 3. He worketh all things after the Council of his own Will, *Eph.* 1. 11. There is nothing too hard for him, *Jer.* 32. 27. for he is able to do exceeding abundantly above all that we ask or think, *Eph.* 3. 20.

*Q.* What do you mean by Goodness which is ascribed to God?

*A.* That he is in his own Nature most loving and gracious, and that he is constantly disposed to Communicate Happiness to his Creatures.



*None is Good essentially and transcendent-ly good, but one that is God, Matth. 17. 17. He crowneth all things with his goodness, and his tender Mercies are over all his works, Psal. 145. 9. He rejoyceth in the prosperity of his servants, and gives to all men liberally and up-wardeth not, Jam. 1. 5. Further, he does not reflect willingly, nor grieve the children of men, Jam. 3. 33. but is full of compassion, long suf-fering, and of great kindness, Psal. 103. 8. ready to pardon, Neh. 9. 17. slow to anger, ready to forgive, Psal. 103. 13. And therefore is most justly stiled The Father of Mercies, 2 Cor. 1. 3. and the God who is Love, 1 John 4. 16.*

*Q. What do you mean by Justice, when ascribed to God?*

*A. That God is so righteous in all his ways, that his Countenance will behold the thing that is just, Ps. 155. 17. & 11. 7.*

*In this state of Probation we have not such clear evidences of God's Justice, as of his Power and Goodness; But at the great day of retribution the divine Justice will shine with a glorious Brightness, and in the mean time let us firmly Believe, since the Spirit of Truth declares it, that the righteous Lord loveth righteousness, that he is a God of Truth without iniquity, just and right is he, Deut. 32. 4. That his right hand is full of righteousness, Psal. 110. 10. And therefore he'll give to every one*

*according*

according to his ways, and according to the fruit of his doings, Jer. 32. 19.

*Q.* What do you mean by Wisdom, when ascribed to God?

*A.* That God knoweth all things, and that all Knowledge is derived from him.

All things that ever were, that now are, and that ever shall be, or that are possible to be, are naked and open unto the eyes of him with whom we have to do, Heb. 4. 13. He is the fountain of all Wisdom in Angels and Men; for every good and perfect gift is from above, from the Father of lights, Jam. 1. 17. he understands our Actions; nay, he searcheth all hearts and understands all the imaginations of the thoughts, 1 Chron. 28. 9. for his Wisdom is infinite, Psal. 147. 5. and there is no searching of his understanding, Is. 40. 28.

*Q.* What do you mean by Truth, when ascribed to God?

*A.* That he is the Faithful God, who will not fail one word of all his good Promises, Deut. 7. 9. 1 K. 8. 56.

For God will not alter the thing that is gone out of his lips, Psal. 89. 34. Heaven and Earth may pass away, but God's words shall not pass away, Matth. 24. 35. for God is not as man that should lie, Numb. 23. 19. for all the promises of God in Christ are yea and Amen, to the Glory of God, 2 Cor. 1. 20.

*Q.* What

Q. What do you mean by Holiness, when ascribed to God?

A. That he is infinitely pure in his own Nature, and that he can't behold the least iniquity with delight in others.

The Lord our God is Holy, Psal. 99. 9. he sanctifies the Angels themselves with folly; nay, the Heavens are not clean in his sight, Job 15. 15. who is holy, holy, holy is the Lord of Hosts, Isa. 6. 3. he has no pleasure in wickedness, Psal. 5. 4. for ever he is of purer eyes than to behold evil, than to look on iniquity, Hab. 1. 13.

Q. God you said was pleased to make himself known by his Works as well as Attributes; what do you mean by God's works?

A. His Creating the World at first by his Power, and Preserving it by his Providence.

Q. What do you mean by God's creating the World?

A. That he made the Heaven and Earth, and all things in both by his bare word, out of nothing.

Though there be that are called Gods, yet to us there is but one God the Father, of whom are all things, 1 Cor. 8. 6. for 'twas God made Heaven and Earth, the Sea and all that in them is, Acts 17. 24. The Sea is his, and he made it, his hands formed the dry land, Psal. 95. 5. the Lord made the Heavens, Psal. 96. 5. he made us, and not

*we our selves*, Psal. 100. 3. And all this he did by his bare word; for he *commanded and the things were created*, Psal. 148. 5. so the worlds were framed by the word of God, and the things which are seen were not made of things which do appear. Heb. 11. 3. This we understand through Faith which obligeth us to believe, that with God the Father Almighty all things are possible and therefore he made Heaven and Earth.

*Q.* What do you mean by God's preserving the World by his Providence?

*A.* That all things depend on God for their Preservation, and are governed by him with the greatest Goodness and Wisdom.

For God is the great Sovereign of the Universe, who *upholdeth all things by the word of his power*, Heb. 1. 3. for he who made the Heavens, &c. *preserveth them all*, Neh. 9. 6. for *the Heavens are his, the earth, and all that therein is, the world, and the fulness thereof*, Psal. 89. 11. And he manageth the whole as it seemeth him Good, for *his Kingdom ruleth over all*, Psal. 103. 19. *in him we live, move and have our Beings*, Acts 17. 28. and he governeth the whole with the greatest facility, by his bare word, with unerring judgment, with unspeakable Mercy, and with the most impartial Justice; for he *does according to his Will*, the Army of Heaven, among the inhabitants of the earth, and none stay his hand, or say unto him, *what dost thou*, Dan. 4. 35.

Let the Doctrines now advanced, oblige you to study God's word, that so you may understand as much of his Nature as you are capable of knowing; this, as 'tis your bounden Duty, so 'twill be your greatest Wisdom and biggest Interest; for 'tis the most effectual course you can take to *Love* God with all your Hearts, to have him for your *fear and dread*, to *trust* in him at all times, and to fulfil his *Will* in all places.

When your Minds are furnished with just notices of God, and of your entire dependance on him, you will walk with the utmost caution and circumspection, not as fools but as wise. You will enjoy the most lasting and valuable security we can possibly have among the many changes and chances of this mortal Life, and you will be qualified for Glory, Honour and Immortality in the Life to come. And therefore with your Hearts believe, as well as with your Mouths confess, that there is a God the Father Almighty, the Maker of Heaven and Earth.



## Sect. 5.

*Of the Second Article of the Creed, concerning the Person of God the Son.*

**T**HE foregoing Section informed you your Obligations to Believe in and Know God. We are next to consider the Articles relating to God the Son, who is the chief Corner-stone of the Christian Religion. Eph. 2. 20. by whose Name you are called for whose Merits you expect Salvation, and through whose Intercession you hope to have your Prayers heard, your Sins forgiven, and you admitted into a glorious Inheritance. For he is no other than the Lamb of God who has taken away the sins of the world, John 1. 29. The only begotten Son of God, whom the Father gave, that the world might not perish, but have everlasting Life, ch. 3. v. 16. The powerful Advocate with the Father, the blessed Propitiation for the sins of the whole world, 1 John 1, 2. the great Mediator between God and man, 1 Tim. 2. 5. who redeemed you from the curse of the Law, Gal. 3. 13. who destroyed him that had the power of death, that is the Devil, Heb. 2. 14. And took away the sting of Death.

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1 Cor. 15. 55. and begat you to a lively hope of an inheritance incorruptible, undefiled, and that fadeth not away, reserved in Heaven for you, 1 Pet. 1. 3, 4. So that 'tis your bounden Duty and biggest Interest to know him, whom to know is Life eternal, John 17. 3. to learn the great Mystery of Godliness, God manifest in the Flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles, believed on in the world, received up into Glory, 1 Tim. 3. 16.

There are three things concerning God the Son to be considered and understood by you; 1. His Person; 2. His Sufferings, and 3. His Exaltation. In this Section of his Person.

*Q.* What is the Second Article in your Creed?

*A.* And in Jesus Christ his only Son our Lord.

In this Article the Person of God the Son is made known to us by the Names of Jesus and Christ; and by the relation he bears to God of a Son, to us of a Lord. As to the Name *Jesus*, consider 1. Whether God the Son was called by the Name *Jesus*; 2. What the Name *Jesus* signifies; and 3. Why he was called by that Name.

*Q.* When God the Son was manifest in our Flesh, by what Name was he called?

*A.* He was called by the Name *Jesus*.

When Mary was espoused to Joseph the Angel told him, that Mary should bring forth a Son, and that he shou'd call his Name Jesus, Matth. 1. 18, &c. Accordingly, when eight days were accomplished for the Circumcising of the Child his Name was called Jesus, which was so Named of the Angel before he was conceived in the Womb, Luke 2. 21. The Devils themselves own him by this Name, What have we to do with thee Jesus of Nazareth, Mark 1. 24. And Pilate when he Crucified him stiled him, Jesus the King of the Jews, Matth. 27. 37.

*Q.* What doth the Name Jesus signifie?

*A.* As much as *Saviour*.

When Jesus was Born, a Quire of Angels told the Shepherds, that unto them was born that Day in the City of David, a Saviour, Luke 2. 11. and St. Paul expressly saith, that God, according to his Promise raised unto Israel a Saviour Jesus, Acts 13. 23. and therefore he is called the Lord Jesus Christ our Saviour, Tit. 1. 4. and by way of Excellency, The Saviour of the World, John 4. 42. The Saviour of all men, 1 Tim. 4. 10. and our Saviour Jesus, 2 Pet. 1. 11.

*Q.* Why was God the Son called by the Name Jesus?

*A.* Because he taught the way to be Saved, and procured that Salvation which he taught

The Child the Holy cause he Matth. the first particul changed cause G from the usual fo sons wh Thus th 13. 5. to save a reason i have tha ; fin he who dings of with a pr is precio red fro ver of come, intermost 7. 25. *Q.* W Person o

The reason the Angel gives, why the Child which was Conceived in *Mary* of the Holy Ghost should be called *Jesus*, was because he was to *save his people from their sins*, Matth. i. 21. *Hoshea* the Son of *Nun* was the first man called by that Name, by the particular command of God his Name was changed from *Hoshea* to *Jehoshua* or *Jesus*, because God designed by him to *save his people from their enemies*, Numb. 13. 16. And 'tis usual for the inspired Writers to call the persons who delivered God's people *Saviours*. Thus the Lord gave Israel a *Saviour*, 2 Kings 13. 5. and he that Converts a sinner is said to *save a Soul*, James 5. 20. Wherefore much reason is there that the Son of God should have that Name given him by way of excellency; since he shewed the way of *Salvation* to the whole World, he preached the glad tidings of *Salvation* to mankind, whom he bought with a price, 1 Cor. 6. 20. and redeemed with his precious blood, 1 Pet. 1. 18, 19. and delivered from the hands of their enemies, from the power of darkness, Col. 1. 13. and from the wrath to come, 1 Thes. 1. 10. and is able to *save to the uttermost all that come unto God by him*, Heb. 7. 25.

Q. What is the second word by which the Person of God the Son is made known to us?

*A.* By the Name *Christ*.

Let us here enquire, first, Whether *Jesus* was called *Christ*, and what that word signifies; secondly, Why the *Saviour* of the world should be called by that word; and thirdly, Whether *Jesus* of Nazareth discharged all those Offices which the *Lord's Christ* was obliged to perform.

*Q.* Was *Jesus* of Nazareth called by any other Name?

*A.* Yes, he was called *Christ*.

In the New Testament there are two words frequently used which signify anointed, to wit *Messias* and *Christ*; thus Andrew told Simon that they had found the *Messias*, which is, being interpreted, the *Christ*, John 1. 41. And the Samaritane woman said, I know that *Messias* cometh which is called *Christ*, John 4. 25. And *Jesus* of Nazareth was often called by the Name *Christ*; for of Mary was born *Jesus* who is called *Christ*, Matth. 1. 16. Stile sometimes *Jesus Christ*, Romans 13. 14. sometimes *Christ Jesus*, 1 Tim. 2. 5. and sometimes the *Christ*, John 7. 41. And we are called Christians from our Believing that *Jesus* is the *Christ*, John 11. 27.

*Q.* Why was the Saviour of the world called *Christ*?

*A.* Because he was to be Anointed after an extraordinary manner, to the offices of King, Priest and Prophet.

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*Christ* is not properly the Name of God the Son, but the word by which his Office is denoted to us. Under the Law whatever was *anointed* was thereby set apart to some special use, and particularly *Kings*, 1 Kings 1. 34. *Priests*, Exod. 40. 13. and *Prophets*, 1 Kings 19. 16. before they undertook those great Offices were *Anointed*. And it was foretold, that the Spirit of the Lord should rest upon the *Messiah*, the Spirit of *Wisdom and Understanding*, the Spirit of *Council and Might*, the Spirit of *Knowledge*, and the *Fear of the Lord*, Isa. 11. 2. If therefore it is unquestionably plain that *Jesus* was *anointed* after an extraordinary manner, and that he actually discharged the three Offices of *King*, *Priest* and *Prophet*, we thereby gain a strong evidence of the Divinity of our Religion, and the true reasons why *Jesus* our Saviour should be called *the Christ*.

Q. Was *Jesus* of Nazareth *Anointed* after an extraordinary manner?

A. Yes: God *Anointed* *Jesus* of Nazareth with the Holy Ghost and with Power, Acts 10. 38.

*Jesus* when he was Baptized went out of the water, and lo the Heavens were opened, and the Spirit of God descended like a Dove, and lighted upon him, Matth. 3. 16. After which he spake as never man spake, John 7. 46. and that wisdom which was given him, and the mighty works which

were wrought by his hands astonished Multitudes  
 Mark 6. 2. for all were amazed at the mighty  
 power of God, Luke 9. 43.

Q. Was the Lord's Christ to be a King?

A. Yes: He was to have a universal Kingdom, which was never to be destroyed.

The Son of man was to have Dominion  
 Glory, and a Kingdom that all People, Nations  
 and Languages should serve him, his Dominion  
 was to be an everlasting Dominion, and his King-  
 dom was not to be destroyed, Dan. 7. 14. His  
 Throne was to be for ever and ever, a Scepter of  
 righteousness was to be the Scepter of his Kingdom  
 &c. Heb. 1. 8. He was to be the King who  
 shou'd reign in Righteousness, Isa. 32. 1. who  
 should reign over the house of Jacob for ever, and  
 of whose kingdom there was to be no end, Luke 1.  
 33. And therefore the wise men came to in-  
 quire after him that was born King of the Jews,  
 Matth. 2. 2.

Q. Did Jesus of Nazareth perform the  
 Office of a King?

A. Yes. In Governing his Church, Subdu-  
 ing his and his Churches Enemies, and Reward-  
 ing his faithful Servants.

Confessed it is, That Jesus of Nazareth  
 made himself of no reputation, which was a  
 stumbling block to the Jews, who from the  
 foregoing Prophecies imagined their Messiah  
 would be a Triumphant Conquerour: howe-

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ver, although he took on him the form of a  
 Servant, yet he exercised a *regal* power in gi-  
 ving men Laws how to *walk so as to please God*,  
 1 Thess. 4. 1. in taking vengeance on his Cru-  
 cifiers, destroying the works of the Devil,  
 taking away the Power of sin, and robbing  
 death of its sting, in governing men by the  
 Grace of God ruling in their Hearts, *bringing*  
*into Captivity every thought to the Obedience of*  
*Christ*, 2 Cor. 10. 5. in appointing a king-  
 dom for his Obedient servants, where they  
 shall *reign with him in Glory*, Luke 22. 29. And  
 being now placed on God's right hand he has  
 all power *given him in heaven and earth*, Matth.  
 28. 18. And so is truly the *blessed and only Po-*  
*tentate, who is King of kings, and Lord of lords*,  
 1 Tim. 6. 15.

*Q.* Was the Lord's Christ to be a *Priest*?

*A.* Yes: for ever after the order of *Mel-*  
*chisedeck*, Heb. 5. 6.

It was foretold and confirmed by an Oath,  
 that the *Rod* of the Lord's strength, which  
 was to be sent out of Zion to *rule* in the midst  
 of his Enemies, was to be a *Priest for ever a-*  
*fter the order of Melchisedeck*, Psal. 110. 2. 4.  
 And all the *Sacrifices* typified that the Lord's  
 Christ should be a *Priest*. And St. *Iaul* un-  
 answerably proves 'twas necessary for the Sa-  
 viour of the World to be a merciful and faith-  
 ful *High Priest* in things pertaining to God, to  
 make

*make Reconciliation for the sins of the people*  
 Heb. 2. 17.

*Q.* Did Jesus of Nazareth perform the office of a Priest?

*A.* Yes: by becoming a Sacrifice for sin, and by interceding for the people.

To Sacrifice and intercede for the People were the peculiar Offices of *Priests*, and both were eminently discharged by *Jesus of Nazareth*; the first when he offer'd up himself, Heb. 7. 27. *When he was smitten of God and afflicted, &c.* when he was wounded for our transgressions, Isa. 53. 4, 5. and became the propitiation for our sins, 1 John 2. 1. the latter, by being our *Advocate with the Father*, by ever living to make intercession for us, Heb. 7. 25. by making intercession for the *Saints* according to the will of God, Rom. 8. 27.

*Q.* Was the Lord's Christ to be a Prophet?

*A.* Yes: God foretold he would raise up a Prophet like unto Moses.

Moses declared, Deut. 18. 15. That the Lord God of the *Israelites* would raise up unto them a Prophet like unto him, and St. Peter confirms it, Acts 3. 22. *Moses truly said unto the Fathers, a Prophet shall the Lord your God raise up.* It therefore was necessary, that the Lord Christ should be a Prophet, in order to render him faithful, as *Moses* was faithful in all his house. Heb. 3. 2.

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*Q.* Did Jesus of Nazareth perform the office of a *Prophet*?

*A.* Yes, in making known to the World what he learned from God.

The Office of a *Prophet* was to declare to men what was revealed to them by God: but Jesus of Nazareth spake the things which his Father taught him, John 8. 28. he gave to his Disciples the words which God gave him, John 17. 8. He foretold the things which should befall his Church, as well as the utter Destruction of his Enemies, he declared his own Death, Resurrection, Ascension, and his Mission of the Holy Ghost: and so he eminently fulfilled the Prophetick Office; he was of a *truth the Prophet*, John 7. 40.

*Q.* What relation hath Jesus Christ to God?

*A.* That of a *Son*.

Long before the Lord's Christ appeared in the Tabernacle of our Flesh, God declared he was his Son, that day he had begotten him, Psal. 2. 7. And at the time of his Baptism a voice from Heaven declared this Truth from Heaven, Matth. 3. 17. which was repeated at his Transfiguration, ch. 17. v. 5. and when Jesus was asked whether he was the Son of the blessed, he answered directly *I am*, Mark 14. 2. And when Peter was demanded who Christ was, he said expressly *the Son of the Living God*, Matth.



Matth. 16. 16. and St. Paul preached that *Christ was the Son of God*, Acts 9. 20. so that unless we believe in the Name of the *only begotten Son of God* we shall be condemned, John 3. 18. for *whoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God*. 1 John 4. 15. *And he that believeth that Jesus is the Son of God shall overcome the world, &c.* ch. 5. v. 5, 10.

*Q.* Why is the Lord's Christ called God's *only Son*?

*A.* Because *begotten of the Holy Ghost*, and that in him *dwelt the fulness of the Godhead bodily*.

The Angel told the Blessed Virgin that the *Holy Ghost* should come upon her, and the power of the Highest should over-shadow her; therefore that Holy thing which was to be born of her, was to be called *the Son of God*. Luke 1. 34. Besides, in Christ dwelt the *fulness of the Godhead bodily*, Col. 2. 9. he was the *brightness of God's Glory*, and the *express Image of his Person*, Heb. 1. 3. and so was in and of the same substance with the Father.

*Q.* Was the Son of God truly and verily God?

*A.* Yes: he was equal with the Father as touching his Godhead.

And therefore *thought it no robbery to be equal with God*, Phil. 2. 6. required that a

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thou'd honour the Son, even as they honoured the Father, John 5. 23. accordingly the Angels of God worship him, Heb. 1. 6. And St. Stephen prayed to him to receive his Spirit, Acts 7. 59. and 'tis expressly said, the Word was God, John 1. 1. Though therefore Jesus Christ was inferior to the Father, as touching his Manhood, yet he was equal to him, as touching his Godhead: tho he was the Son, yet he was very God of very God, God Blessed for evermore, 2 Cor. 11. 31.

*Q.* What relation has Jesus Christ God's only Son to us?

*A.* That of a Lord.

As there is but one God, so there is but one Lord, Eph. 4. 5. and God hath made Jesus both Lord and Christ, Acts 2. 36. so that he is invested with such Power and Authority as no one hath but himself; the brightest orders of Cherubims, and most powerful among the Sons of Men are his Servants, for as to us there is but one God, the Father of whom are all things, and we in him, so there is one Lord Jesus Christ, by whom are all things, and we by him, Cor. 8. 6. so that Jesus Christ is the Lord of all, Acts 10. 36.

*Q.* Why is the Lord's Christ called Our Lord?

*A.* Because he made us, he redeemed us, and hath an absolute Dominion over us.

*All things were made by him, John 1. 3. 'Twas the Lord that made us, and not we our selves, Psal. 100. 3. but since we are the work of his hands, he has as much power over us as the Potter over the clay, Rom. 9. 21. Again, he has redeemed us with his precious Blood, 1 Pet. 1. 19, 20. he hath bought us at a dear price, that we may well call Jesus Master and Lord, John 13. 13. Lastly, all Power is given him in Heaven and Earth, Matth. 28. 28. he is crowned with Glory and Honour, and set over all Gods Works, and all things are put in subjection under his Feet, Heb. 2. 7, 8. being therefore invested with such an absolute and universal Authority, he may very justly be called Our Lord.*

1. Can you hear that God the Son is *Saviour* to the World, and not sing praises to his Sacred Name? consider your former wretched State, and the greatness of that *Salvation* which he has wrought for you: And if you have the least spark of gratitude, at that is within you must praise his Holy Name.

2. Can you be told that Jesus is your *King*, and not have him for your *fear and dread*, as the Jews indeed would not have him reign over them; but you have owned him for your *Sovereign*, you have submitted and sworn Homage to him, and therefore your hearts ought to be possessed with an awful reverence for him.

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3. Can you understand that Christ is your *Priest*, and not be encouraged to come boldly to the Throne of God, (which, before he became your Sacrifice, you justly dreaded as the Tribunal of Justice) since you have so merciful an High *Priest*, so powerful an *Intercessor*, so Blessed a Mediator?

4. Can you know that Christ is a *Prophet*, and that what he Taught he learned from the God of Truth, and not *believe* those sacred Revelations which he has spoken to you in these last days?

5. Can you learn that Jesus Christ is God's *only Son*, and not prize your high and holy Calling? for his Father is your Father, his God your God, you are through him become Children of Adoption, can call Jesus your *Elder Brother*, and God himself *your Father*.

6. Can you declare that Christ is your *Lord*, and not obediently submit to his Will, quit your dearest worldly Interests, rather than his Service, which is the most perfect freedom? *cut off right hands*, and *pluck out right eyes*, rather than offend so glorious a *deliverer*; and walk with the utmost circumspection, lest you provoke to anger that dread Sovereign, who is *King of kings*, and *Lord of lords*, to whom all Power is given, and all Glory is due.

## Sect. 6.

*Of the Articles concerning the Suffering  
of God the Son.*

**T**HE Divine Person treated of in the foregoing Section, was the *Heir* of all things by whom all things were made, and being blessed for evermore, he reigned with his Father from the Beginning. However for Man's Salvation he emptied himself of Majesty and Glory, quitted that Happiness he possessed from all Eternity, and in great Humility took upon him our wretched Nature, lived a comfortable, miserable Life, and dyed a scandalous and painful Death. Now serious Reflections on his bitter Sufferings, are apt to raise our Love to God to the highest pitch, to engage us to abhor, the very appearance of evil, and provoke us to love the Brethren with a sincere affection; and therefore let us attentively consider the Articles relating to the

*Q.* Rehearse the Third Article of your Creed.

*A.* Which was Conceived of the Holy Ghost, Born of the Virgin Mary.

This Article contains an account of the *Nativity* of the Son of God; in explaining

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whereof consider first, The Person of whom Christ was Born; secondly, Whether he was truly and properly man; and thirdly, The reasons why he should be so.

*Q.* Of whom was Christ born?

*A.* Of the Virgin Mary, by the Power of the Holy Ghost.

'Tis expressly said, That *Mary brought forth her first born son*, Luke 2. 5, 7. and that *Joseph called his Name Jesus*, Matth. 1. 25. and that *he knew her not*, till she had brought forth her first born; and so she was a Virgin when she was delivered of the *Holy Child Jesus*; who was born after a miraculous manner by the powerful operation of the Holy Ghost; for the *Holy Ghost came upon the Virgin*, and the power of the *Highest did over-shadow her*, Luke 1. 35. So that which was conceived in her was of the *Holy Ghost*, Matth. 1. 26. Observe 1. the infinite Condescension of the Saviour of the World, in making choice of this *Virgin of low degree* for his Mother. 2. That all this was done that it might be fulfilled what was spoken by the Lord by the Prophet saying, *Behold a Virgin shall be with Child, and shall bring forth a Son*, Matth. 1. 22, 23. 3. That 'twas necessary the Lord's Christ shou'd be born of a pure *Virgin*, that so tho' he submitted to the infirmities of humane Nature, he might not be tainted with the Corruption of it. 4. Tho'

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his Birth was Miraculous, yet that the *Virgin Mary* was truly his Mother, the substance of his Body was derived from her, he grew in her Womb, and when the time came for her Delivery, he was Born of her, as other Children are Born of their Mothers.

*Q.* Was he truly and properly *man*?

*A.* Yes, He was *perfect Man*, of a reasonable Soul and humane Flesh subsisting.

*For verily he took not on him the Nature of Angels, but he took on him the seed of Abraham* Heb. 2. 16. *The word was made Flesh*, John 1. 14. *God sent forth his Son made of a Woman* Gal. 4. 4. Christ had a reasonable Soul; for he *increased in Wisdom*, Luke 2. 52. he had the same Passions we have, *Zeal eat him up* when his Fathers house was prostituted, John 2. 17. when he saw Jerusalem and heard Lazarus was dead, *Jesus wept*, Luke 19. 41. John 11. 35. John was the *Disciple whom Jesus Loved*, John 21. 20. In the Garden his Soul was *exceeding sorrowful*, Matth. 26. 38. and when he died he commended his Spirit into the hands of his Father, Luke 23. 46. And as for his Body it increased by the same steps and degrees as ours do, and had that increment, by eating and drinking: he was sensible of hunger, and cold and pain as we are; his head, hands, feet &c. were wounded when he suffered; so that he was in all points tempted like as we are, yet

without

without sin, Heb. 4. 15. If then we desire to be of God we must *confess that Jesus Christ is come in the Flesh*, 1 John 4. 2. that he was flesh of our flesh, and bone of our bone, true and perfect man.

*Q.* Why was the Lord's Christ a perfect man?

*A.* To satisfy the Divine Justice by the same Nature that offended, to approve himself to Mankind a merciful High Priest, to leave us an example that we should follow his steps, and to qualify himself to judge the world in righteousness.

Christ's end in coming into the world, was to atone for Man's Transgression, as God he could not suffer, it therefore behoved him to be like unto his Brethren, that as by one man's disobedience many were made sinners, so by the Obedience of one man many may be made Righteous, Rom. 5. 19. So that Jesus was made a little lower than the Angels for the suffering of death, that he by the Grace of God, shou'd taste death for every man, Heb. 2. 9. Further, by being like to us he is qualified to mediate between God and man, to intercede for us with the Father, to be tender of our Happiness, and ready to obtain whatever is needful for Soul or Body; and therefore it behoved him to be made like unto his Brethren, that he might be a merciful High Priest, in things pertaining to God, to make

*reconciliation for the sins of the People, for in that he himself hath suffered, being tempted, he is able to succour them that are tempted, Heb. 2. 17, 18.*

Again, he was to shew man the way to eternal life; and therefore, became man to leave us an example that we should follow his steps, 1 Pet. 2. 21. Example is the most charming and powerful way of Instruction, he therefore gave us himself for a President how we ought to walk so as to please God; so that the Christian's Duty is comprehended in this short Lesson, *Learn of Christ*, Matth. 11. 19. Lastly, as a Reward for his Sufferings, Christ was appointed Judge of quick and dead, Acts 17. 31. And therefore 'twas expedient he shou'd be man. As God he was qualified to Judge the World in Righteousness with a strict impartiality, and as man he is disposed to temper needful severity with competent mildness, to consider our frame, and make merciful allowances for our infirmities.

*Q.* Rehearse the fourth Article of your Creed.

*A.* Suffered under Pontius Pilate, was Crucified, Dead and Buried.

This Article informs you of the death and passion of our dear Redeemer, in explaining whereof let us inquire 1. when Christ suffered, 2. what he suffered, and 3. why he suffered.

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Q. When did Christ suffer?

A. In the Reign of the Roman Emperor *Tiberias*, when *Pontius Pilate* was Governour of Judea.

The Jews had not power to execute Christ, being under the Roman Authority, and therefore they delivered him to *Pontius Pilate the Governour*, Matth. 27. 2. *Daniel* foretold the precise year when the *Messias* was to be cut off, 9. 26. Now by our Saviour's Suffering in the Reign of *Tiberias*, when *Pontius Pilate* was Governour of Judea, we have thereby the exact time of our Saviour's Suffering fixed; and there being a most punctual agreement, between the year *Pontius Pilate* was Governour, and the time *Daniel* foretold the *Messias* shou'd be cut off, we gain an unanswerable evidence that *Jesus* was the *Messias*.

Q. What did Christ suffer under *Pontius Pilate*?

A. He was Nailed to a Cross of wood, and thereby endured a most infamous and painful Punishment.

Crucifixion was a Roman punishment, esteemed by them the most scandalous and cruel of any, and therefore only Slaves and the vilest Malefactors underwent it: and yet the hardened Jews cryed out against Christ, *Crucify him, Crucify him*, Luke 23. 21. Tho' they found no cause of death in him, yet they desired



*Pilate that he shou'd die, Acts 13. 28. Accordingly Pilate delivered him to be Crucified, Matth. 27. 26. and they Crucified him, v. 35. they slew and hanged the Lord of Glory on a Tree, Acts 5. 30. By wicked hands they crucified and slew him, Acts 2. 23. And if you will weigh the Circumstances attending Christ's Crucifixion, you will find never was any sorrow like his sorrow, Lam. 1. 12. When he was born he wanted Common Necessaries, and yet as mean as his condition was, Herod sought to destroy him. When he shew'd himself to Israel, *his own received him not*, John 1. 11. his Friends esteem'd him mad, and he was worse provided for than Foxes or Birds; *the Son of man had not where to lay his head*, Matth. 8. 20. he was of no reputation, he took on him the form of a servant, Phil. 2. 7. he was despised and rejected of men; *a man of sorrows, and acquainted with grief*, &c. Isa. 53. 3. And when the time came that all things shou'd be fulfilled, the bare thoughts of his Sufferings made him exceeding sorrowful even unto death, Mark 14. 34. Then he was seized by armed Villains, deserted by his Friends, insulted by his Enemies, mocked, scourged, spitted on, crown'd with Thorns, and at last was nailed to the accursed Tree; where, for the space of Three hours, he endured the greatest torment of his Body, and laboured under inexpressible anguish*

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of mind, and had both aggravated by the contradiction of sinners; there he made his Grave with the wicked, being executed among common Malefactors; and was forced to bend under his Father's Anger, and the sins of the world, which made him cry out *My God, my God, why hast thou forsaken me*, Matth. 27. 46.

Q. How long did he continue on the Cross?

A. Till he was actually dead.

In Agonies unutterable, unconceivable, the Holy One of God continued till he gave up the Ghost; for Jesus when he had cryed with a loud voice, *yielded up the Ghost*, Matth. 27. 50. And when the Soldiers came to Jesus *they saw that he was dead*, John 19. 33. So that Christ hung so long upon the Cross till his Soul was parted from his Body, and it remained a dead Carcass, without the least Life.

Q. What became of his dead Body?

A. Joseph of Arimathea Buried it.

Tho' Christ Crucified was to the Jews a *Stumbling Block*, and to the Greeks *foolishness*, yet to us who are called, *Christ is the Power of God, and the Wisdom of God*, 1 Cor. 1. 23, 24. Without Blood-shedding there could be no remission; and therefore it was necessary that Christ should die for the People; this was the Great Foundation on which his Religion was to be built; and accordingly to convince the world of the reality of *Christ's death*, God

wrought on the heart of *Joseph of Arimathea* to take the body of *Jesus* and wrap it in a clean linnen cloath, and lay it in his own new Tomb, Math. 27. 59, 60.

*Q.* Why did Christ suffer all this?

*A.* To make atonement for the Sins of the world.

The traitor *Judas* confessed he betrayed innocent blood, Math. 27. 4. Partial *Pilate* called Christ the *just Person*, v. 24. Nay the Devil owned him to be the *holy one of God*, Mark 1. 24. & no wonder, for he was the spotless *Lamb of God*, who never offended in thought, word, or deed, being without sin; and so could not suffer on his own account. Wherefore he dyed for our sins according to the Scriptures, 1 Cor. 15. 3. he dyed to put away sin by the sacrifice of himself, Heb. 9. 26. he was wounded for our transgressions, bruised for our iniquities, Isa. 53. 5, &c. and so he suffer'd what the tongues of men and angels can't express, to reconcile us to God, to make a full, perfect, sufficient, sacrifice, oblation, and satisfaction for the sins of the world.

*Q.* Rehearse the 5th Article of your Creed.

*A.* He descended into Hell.

*Q.* Did Christ humble himself so far as to descend into Hell?

*A.* Some think he went there to triumph over the devil, others, that by Hell is only meant a state of seperation.

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That Christ actually descended into the receptacles of the damned, to triumph over them, is favoured by what St. Paul saith, that *having spoiled principalities and powers, he made a shew of them openly triumphing over them in it*, Col. 2. 15. And that the article only signifies that, his *body* continued in the grave for a certain time, is grounded on this interpretation of *thou wilt not leave my Soul in Hell*, Acts 2.27. that is, Christ's body was not to lie in the grave so long as to putrifie.

But the most probable interpretation of the Article seems this ; that as Christ's body was without the least life, and was buried, so his soul was carried, to the unseen regions of departed Spirits, where it continued till his resurrection ; he told the thief that he should be with him *that day in Paradise*, Luke, 23. 43. And just as he expired he *commended his Spirit into his Fathers hands*, v. 46.

When we reflect on Christ humility, in taking our nature upon him, our Souls ought to be filled, with a pious admiration of his incomprehensible goodness, in appearing, when manifest in our flesh, in so abject and mean a condition, and our mouths ought to be filled with the most joyful praises, since our frail natures are so honoured and dignified, as that God is become like one of us

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Again, when we consider what he endured for our sakes, that he dyed for us when we were his enemies, and loved us *as his Father loved him*, Jn. 15. 9. *whilst we were sinners*: Let this provoke us to love him, with all our hearts, souls, and strength; engage us to abhor sin, which nailed him to the tree of reproach, and oblige us to love one another even *as he loved us*, Jn. 15. 12. *for if God so loved us, we ought also to love one another*, 1 Jn. 4. 11. *with a pure heart fervently*, 1 Pet 1. 22.

## Sect. 7.

*Of the Articles concerning the Exaltation of God the Son.*

THE unspeakable Sufferings of our Dear Redeemer were the Subject of the foregoing Section; in this we are to treat of his Exaltation. The Son of God having finished the great work for which he came into the World, was to be as highly exalted as he had been miserably debased. The Lord's Anointed was not to see Corruption, therefore Christ

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rose from the dead. Earth was no fit Habitation for the Triumphant Son of Man, therefore he ascended into Heaven, where, as a reward for his Mighty Sufferings, he was placed on God's right hand, and ordained judge of Quick and Dead.

Q. Rehearse that part of your Creed which relates to Christ's Resurrection?

A. The Third day he rose again from the dead.

In explaining this point let us enquire, 1. What is meant by rising from the dead, 2. Whether 'twas foretold the Lord's Christ should rise, from the dead, 3. What Evidence we have that Jesus rose from the dead, 4. When Jesus rose from the dead, and 5. Why he rose from the dead.

Q. What do you mean by Christ's rising from the dead.

A. That his Soul was so united to his Body, as that he became the same man he was before he suffered death.

Christ hung so long upon the Cross till he was really dead, after which we read that Jesus shewed himself alive after his Passion by many infallible proofs, Acts 1. 3. he shewed his Disciples his hands and his side, John 20. 20. he made Thomas put his Finger into his hand, and thrust his hand into his side, v. 27. he spake to them of the things belonging to the kingdom of God, Acts 1. 3. and he took a piece of a broiled

broiled fish, &c. and did eat before them, Luke 24. 43. all which is expressed by this phrase *he rose from the dead*; that is, the same body of Christ which was *Crucified, dead and buried*; was by Almighty Power so united to the Soul from whence 'twas parted, as that he became the same Person he was before he died, and performed the same Actions which living men perform.

Q. Was it foretold that Christ shou'd rise from the dead?

A. Yes: David declared the Lord's Christ was not to see Corruption; and Jesus before his Passion expressly said he would rise again.

It is declared in the Book of Psalms, 110. That God would not suffer his holy One to see Corruption: as for the Patriarch David he was both dead and buried; but being a Prophet and knowing that God hath Sworn with an Oath to him that of the fruit of his loins according to the flesh he would raise up Christ to sit on his Throne, seeing this before, spake of the Resurrection of Christ, that his Soul was not left in Hell, neither his Flesh did see Corruption, Act. 2. 29. 30. this was obscurely hinted when God Commaunded Abraham to Sacrifice Isaac, who accounted that God was able to raise him from the dead, from whence he received him in a Figure Heb. 11. 19. and more plainly was it typified

in Jonas, the sign given to that evil and adulterous generation, Mat. 12. 39. and our Saviour declared to his enemies, that if they destroyed the Temple (meaning his body) in three days he would raise it up, Jn. 2. 19. and assured his Friends that after he was risen again, he would go before them into Galilee, Mat. 26. 32. which was so notoriously known, that Pilate was told that Christ said while he was alive, that after three days he would rise again, Mat. 27. 63.

Q. What proof have you that Jesus rose from the dead.

A. The testimony of Angels, of enemies, and a cloud of faithful witnesses.

A vision of Angels said he was alive, Luke 24. two Angels said unto the women, he is risen, Mat. 28. 12. And questionless they were some of the ministring spirits to the God of truth, since this fundamental Doctrine destroyed the Kingdom of the father of lies. Again, the watch appointed to guard the Sepulchre, they shewed unto the chief Priests all the things that were done, Mat. 28. 11. and they being enemies, their authority ought to sway the minds of the most prejudiced. Lastly, he was seen of Thomas, then of the twelve, then of above 500 brethren at once, 1 Cor. 15. 5, 6. men so far from being credulous and easy, that the first Jews seem'd as idle tales, and they believed it not, Luke

Luke 24. 11. men of the strictest probity, having the innocence of the dove, so that their greatest enemies had nothing to say against them. Men, who instead of rewards, could expect nothing but hardships and the greatest inconveniencies, for asserting that God raised up Jesus the third day and showed him openly, not to all the people, but unto witnesses chosen before God, who did eat and drink with him after he rose from the dead, Acts 10. 40, 4. so that we may now on just grounds say, *I know that my Redeemer liveth*, Job. 19. 25.

*Q.* When did Christ rise from the dead?

*A.* He continued dead from Friday evening till Sunday morning, and so rose the third day according to the Scriptures.

Christ foretold that the son of man should rise the third day, Luk. 18. 33. to prevent the chief Priests attempted to make the Sepulchre sure till the third day, Math. 27. 64. therefore it behoved Christ to rise from the dead the third day, Luk. 24. 46. now Christ was crucified the day before the Jewish Sabbath (which is on Friday), and about the ninth hour (which is about three in the afternoon) he yielded up the Ghost, Math. 27. 46, 50. and very early in the morning, the first day of the week, (which is on Sunday) he was not in the Sepulchre, Mark 16. 2, 6. and so he rose the third day according to the Scriptures.

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Q. Why did Christ rise from the dead ?

A. To finish the great work of our redemption, and to assure us that we should rise.

As he was delivered for our offences so he was raised again for our justification, Rom. 4. 25.

Who then shall lay any thing to the charge of Gods elect, it is God that justifieth, who is he that condemneth, it is Christ that dyed, yea rather that is risen again, Rom. 8. 33, 34. for if when

we were enemies we were reconciled to God by the death of his Son, much more being reconciled we shall be saved by his Life, Rom. 5.

So that had not Christ risen our Faith had been vain, 1 Cor. 15. 14. Again, Christ by rising from the dead, is become the first fruits of them that slept, for as by man came death, by man came also the resurrection from the dead, v.

&c. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his Resurrection, Rom. 6. 5. 'tis by

the Resurrection of Jesus Christ from the dead, we are begotten to a lively hope of an inheritance incorruptible, &c. 1 Pet. 1. 3. for he that raised

Christ from the dead, will also quicken our mortal bodies, Rom. 8. 11. Remember therefore that Jesus Christ, of the seed of David, was raised from the dead, 2 Tim. 2. 8.

Q. Rehcarfe the Sixth Article of the Creed.

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*A.* He ascended into Heaven, and sitteth on the right hand of God the Father Almighty.

Here let us enquire 1. How long Christ continued on earth after his Resurrection, 2. What became of him after that time, 3. What mark of Honour was given him when he ascended into Heaven, and 4. What he doth for us now, that he is placed on God's right hand.

*Q.* How long did Christ continue on earth after his Resurrection?

*A.* For the space of Forty days.

He was to give his Disciples full satisfaction on that he was truly risen, and to remove the doubts of those who were slow to believe; he was to instruct them in many Doctrines, and direct them how to govern his Church; and therefore he frequently appeared to, and intimately conversed with them; he shewed himself alive to his Disciples after his Passion, by many incontestable proofs, being seen of them forty days, Acts 1. 3.

*Q.* What became of Christ after that time?

*A.* He corporally ascended in a triumphant and visible manner, to that place where God's Majesty immediately dwells.

Christ having led out his Disciples as far as Bethany, whilst he blessed them, he was parted from them and carried into Heaven, Luke 24. 50, 51. While they beheld he was taken up, and

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cloud received him out of their sight, and they looked stedfastly toward Heaven as he went up, Acts 1. 9, 10. And two Angels assured them that he was taken up from them into Heaven, v. 11. so that now we have a High Priest that is passed into the Heavens, Jesus the Son of God, Heb. 4. 14. who is ascended up far above all Heavens, Eph. 4. 10. as he foretold, where he was before, John 6. 62.

*Q.* When Christ ascended into Heaven, what mark of Honour was given him?

*A.* He was placed on God's right hand.

Hereafter, said Christ, Luke 22. 69. shall the son of man sit on the right hand of the power of God. Accordingly God having raised up Christ from the dead, he set him at his own right hand in the heavenly places, Eph. 1. 20. for the Lord was received up into Heaven, and sat on the right hand of God, Mark 16. 19. The man Christ Jesus, after he had offer'd one sacrifice for sins for ever, sat down on the right hand of God, Heb. 10. 12.

*Q.* What do you mean by his being placed on God's right hand?

*A.* That he was possessed of Power, Honour and Authority in Heaven and Earth.

1st. Power: All power was given Christ in Heaven and Earth, Math. 28. 18. for the son of man sat on the right hand of the power of God, Luke 22. 69. far above all principality, and power, and might, and dominion, Eph. 1. 21. 2ly. Ho-

*nour* : The Lord said unto my Lord, sit thou on my right hand, &c. let therefore the house of Israel know assuredly that Jesus is Lord and Christ, Acts 2. 34, &c. for Christ *sat down on the right hand of the Majesty on high* 3ly. *Authority: Angels, and Authorities, and Powers are made subject to him who is gone into Heaven, and is on the right hand of God,* 1 Pet. 3. 22. *God having highly exalted him,* Phil. 2. 9. *giving him a name above every name, and putting all things under his feet,* Eph. 1. 22.

*Q.* What doth he for us now that is placed on God's right hand?

*A.* He appears in God's presence as our Mediator and Advocate, intercedes with the Father for us, and presents our Petitions to the Throne of Grace.

For Christ is entred into Heaven it self *now to appear in the presence of God for us,* Heb. 9. 24. *so that we have now an Advocate with the Father, Jesus Christ the Righteous,* 1 John 2. 1. *who is on the right hand of God, making intercession for us,* Rom. 8. 34. *The Mediator between God and man being the man Christ Jesus,* 1 Tim. 2. 5. *who has assured us, that if we ask in his Name, he will pray unto the Father for us,* John 16. 26.

*Q.* Rehearse the Seventh Article of your Creed.

*A.* I believe in Jesus Christ, the Son of God, who was born of the Virgin Mary, was crucified, died, and was buried, he descended into Hell, the third day he rose again, and ascended into Heaven, he sitteth on the right hand of the Father, he shall come again to judge the living and the dead, Amen.

A. From thence he shall come to Judge the quick and the dead.

Concerning this point inquire we first, Whether Christ shall come again on earth, secondly, What he shall come again for, thirdly, Who he shall judge when he comes, fourthly, What he shall judge them for, and fifthly, How he shall judge them.

Q. Shall Christ come again on the earth?

A. Yes, in the end of the world, in a glorious and triumphant manner.

When Christ was manifest in our flesh to be sacrificed for our sins, he made himself of no reputation, but when he shall come the second time, it shall be with power and great glory in his Kingdom, Matth. 16. 28. *all the holy Angels with him sitting on the Throne of his Glory,* Ch. 25. v. 31. Therefore he declared to his enemies, that hereafter they shou'd see the son of man sitting on the right hand of power, and coming in the clouds of heaven, Ch. 26. v. 64. and he told his friends, that tho' he went away, yet he would come again to them, John 14. 18. and after his Ascension, the Angels told them, that the same Jesus which was taken from them into Heaven, shou'd come in like manner as they saw him go into Heaven, Acts 1. 11. tho' therefore the time of Christ's coming is uncertain, for of that day and hour knoweth no man, neither the Angels of Heaven, but the Father only,

*Matth. 24. 36. Yet this is most certain, that shall come will come, Heb. 10. 37. that Iesus shall come again, shall descend from Heaven, from whence we may look for the Saviour the Lord Iesus, Phil. 3. 20.*

*Q. What will he come again for ?*

*A. To discharge the Office of a Judge.*

*Enoch prophesied that the Lord would come with ten Thousands of his Saints to execute judgment upon all, Jude 14. and St. Paul declares that God hath appointed a day, in the which he will judge the world in righteousness by that man, (viz. Iesus) whom he hath ordained, Acts 17. 31. the Father judgeth no man, but hath committed all judgment to the Son, John 5. 22. having given him authority to execute judgment, because he is the son of man, v. 27. for to this end Christ both dyed, and rose, and revived, that he might be Lord both of the dead and living, Rom. 14. 9.*

*Q. Who are they that he shall Judge ?*

*A. All that ever dyed, and all that shall be found alive at his coming.*

*As 'tis appointed for all to dye, so after that judgment, Heb. 9. 27. all must appear before the judgment seat of Christ, 2 Cor. 5. 10. who is ordained of God to be the judge of quick and dead, Acts 10. 42. before him shall be gathered all Nations, Matth. 25. 32. he shall send his Angels with a great sound of a Trumpet, and they shall*

*gather*



gather together his elect from one end of Heaven to the other, Matth. 24. 31. the dead, small and great, shall stand before God, the Sea shall give up the dead which were in it, and death and hell shall deliver up the dead which are in them, Rev. 20. 12, 13. And they which are alive, and remain until the coming of the Lord, shall not prevent them which are asleep, &c. 1 Thes. 4. 15, &c. For all must stand before the Judgment seat of Christ, Rom. 14. 10. who will be ready to judge the quick and the dead, 1 Pet.

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Q. What shall he Judge them for?

A. For the deeds done in the flesh, whether good or evil.

God shall bring every work to Judgment, with every secret thing, whether it is good, or whether it is evil, Eccles. 12. 14. he will bring to light the hidden things of darkness, &c. 1 Cor. 4. 5. All shall be judged, every man according to his works, Rev. 20. 13. Christ shall execute Judgment upon all, and convince all that are ungodly of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken, Jude 15. In that day God shall judge the secrets of men by Jesus Christ, Rom. 2. 16. Every one shall receive the things done in his body, according to that he hath done, whether it be good or bad, 2 Cor. 5.

Q. How shall he Judge them ?

A. With a most impartial Justice.

For he is to Judge the world in *Righteousness*, Acts 17. 31. So that that day will be the revelation of the Righteous Judgment of God, who will render to every man according to his deeds; for there will be no respect of persons with him, Rom. 2. 5, &c. they that do well shall then be accepted, and they who do not well, sin shall lie at their doors, Gen. 4. 7. For Christ's fate will then be in his hand, and he will thoroughly purge his Floor, he shall gather his Wheat into the Garner, and burn up the Chaff with unquenchable fire, Mat. 3. 12.

First, Is Christ raised from the dead by the Glory of the Father? then let us walk in newness of Life, Rom. 6. 4. Since Blessed is he who hath part in this first Resurrection, on him the second death has no Power, Rev. 20. 6. The Spirit of him that raised up Christ from the dead will also quicken our mortal Bodies, Rom. 8. 11. So that we shall be planted in the likeness of Christ's Resurrection, ch. 6. v. 5. Our vile Bodies shall be changed like unto his glorious Body according to the mighty working whereby he is able to subdue all things to himself, Phil 3. 21.

Secondly, Is Christ ascended into Heaven and invested with the supreamest Power and Authority? Then let us seek those things which are above, where Christ sitteth on the right hand

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of God; let us set our Affections on things above, Col. 3. 2. Let our hearts be where our treasure is, Mat. 6. 21. Since to him that overcometh, Christ will grant to sit on his Throne, even as he also overcame, and sat down on his Father's Throne, Rev. 3. 21.

Thirdly, Are we to appear before the Judgment seat of Christ, to be judged for the deeds done in the flesh? Then what manner of persons ought we to be in all holy Conversation and Godliness? looking for, and hasting to the coming of the day of God, 2 Pet. 3. 11, 12. How ought we to deny ungodliness and worldly Lusts, and live soberly, righteously and godlily in this present world? looking for the Blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ, Tit. 2. 11, 12. That so when God shall judge the secrets of men by Jesus Christ according to the Gospel, Rom. 2. 16. instead of treasuring to our selves wrath against the day of wrath, and revelation of the righteous judgment of God, v. 5. we may pass from death to life, John 5. 24. rise to life immortal, through Jesus Christ the righteous judge of quick and dead.

## Sect. 8.

*Concerning God the Holy Ghost.*

**T**HE impurity and corruption contracted by Original Guilt, set us at enmity with God; before, therefore we can be reconciled to him, 'tis necessary that what is wanting of primitive Holiness and Perfection, shou'd be happily supplied; accordingly the third Person in the Sacred Trinity, graciously condescends to dwell within us, to make our hearts his Habitation; that so by the influence of his Divine presence, we may *cleanse our selves from all filthiness of Flesh and Spirit, and perfect holiness in the fear of God*, 2 Cor. 7. 1. For our Sanctification is the peculiar Office of the Holy Ghost; *We are Sanctified by the Holy Ghost*, Rom. 15. 16. Let us therefore humbly inquire into the Nature and Office of the Blessed Spirit, whereby we are sealed unto the day of Redemption, Eph. 4. 30. that so instead of grieving and quenching, we may comply with the pious motions of the Holy Ghost the Comforter, and bring forth the fruit of good living, to the Glory of God, and the eternal comfort of our precious Souls.

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Q. Rehearse the Eighth Article in your Creed.

A. I Believe in the Holy Ghost.

In explaining this Article we must inquire, first, into the *Nature*, secondly, into the *Office* of the Holy Ghost. Concerning the first inquire we, 1. Why the Third Person in the Trinity is called *Holy Ghost*, 2. Whether the *Holy Ghost* is a *Person*, 3. Whether he be a distinct *Person* from the Father and the Son, and 4. Whether he be truly and properly God.

Q. Why is the Third Person in the Sacred Trinity call'd Holy Ghost?

A. Because 'tis his peculiar work to *Sanctify* or make men *Holy*.

Original Corruption inclines us to close with the evil and reject the good; this depravity must be cured, before we can serve God acceptably; but 'tis the Holy Ghost must work in us *to will and do what is pleasing to God*; for we are chosen through Sanctification of the Spirit, 2 Thes. 2. 13. we are washed, we are sanctified, we are justified in the Name of the Lord Jesus, and by the Spirit of our God, 1 Cor. 6. 11. insomuch that if any man hath not the Spirit of Christ, he is none of his, Rom. 8. 9. Now when the *Holy Ghost* so influenceth our hearts, as to enable us to have our Conversation aright, he is said to make us *Holy*; Our Sanctification then is the transcendent Blessing of the Holy Ghost



Ghost, as God the Father made us, and God the Son Redeemed us, so God the Holy Ghost Sanctifieth all the Elect People of God.

*Q.* Is the Holy Ghost a *Person*?

*A.* Yes, he is a *Person* proceeding from the Father and the Son.

The Father, Son, and Holy Ghost are spoken of in Scripture in such Terms as we use when we speak of Three Persons; and the Catholick Church has fixed on the word *Person* as the properest term to express so abstruse a matter as that is. We are forbidden to *grieve the Spirit*, Eph. 4. 30. The Spirit is said to make *intercession for us*, Rom. 8. 26. to *search all things, to divide to every one severally as he will*, 1 Cor. 2. 10, 11. to *teach all things, to testify of Christ*, John 15. 26. To *reprove the world*, &c. ch. 16. v. 8. Nay we can sin *against the Holy Ghost*, Mark 3. 29. and particularly *lie against the Holy Ghost*, Acts 5. 3. But if we interpret these places in the ordinary sense and signification of the words, we must conclude, that they deliver the Holy Ghost to us, not as an energy or operation, not as a quality and Power, but as an intellectual Subsistence or a *Person*.

*Q.* Is he a Person distinct from the Father and the Son?

*A.* Yes, the Scriptures make a manifest distinction between the Blessed Three.

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Thus we are Baptized in the Name of the Father the Son and the Holy Ghost, Matth. 28. 19. the three that bare record in Heaven are, the Father, the Word, and the holy Ghost, 1 John 5. 7. the comforter which is the holy Ghost, the Father will send in my name, John 14. 26. the Grace of our Lord Jesus Christ, and the love of God, and the communion of the holy Ghost be with you all, 2 Cor. 13. 14. In all which places the holy Ghost is made a distinct person from the Father and the Son.

*Q.* Is the Holy Ghost truly and properly God?

*A.* Yes, for he is one with the Father and the Son.

For there are three that bare record in Heaven, the Father, the Word, and the holy Ghost, and these three are one, 1 John 5. 7. Lying against the Holy Ghost is lying against God, Acts 5. 3, 5. a sin never to be forgiven may be committed against the Holy Ghost, Matth. 12. 31. and Christ is called the Son of God, Luke 1. 35. because conceived by the powerful operation of the Holy Ghost, humane speech is so imperfect, that we want proper terms for the persons in the Trinity, and so are forced to give the same appellation to each person singly, as that the Father is God, and the Son is God, and the Holy Ghost God, and to the three conjointly, and yet not three Gods, but one God. There being

being a manifest distinction made between them in the Scriptures, therefore in the Language of the Church, they are called three persons, and we wanting a title which will suit a divine person which is no creature, we call each of these persons God; the Father, the Son, and the Holy Ghost, partaking of one and the same Nature, which is communicated from the Father to the Son, and from both to the Holy Ghost; but the title of God is given in a more emphatical manner to the Father who depends on none, than to the Son who was begotten of the Father, or the Holy Ghost who is of the Father and the Son. And since reason and Scripture teach, there is, there can't be but one God; therefore we conclude, that these three are so united together as to be but one God; but the manner of this union is above our understanding: however, since God's word most expressly teacheth these mysterious Truths, we ought firmly to believe, and submissively admire them, tho' we can't fully comprehend them.

*Q.* What do you mean by the Office of the Holy Ghost?

*A.* Whatever is peculiarly ascribed to him in Scripture, concerning the Salvation of mankind.

By the office of the Holy Ghost we must not understand any ministerial office or function,

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tion, such as that of the Angels, *who are ministering Spirits to the Heirs of Salvation*, Heb. 1. 14. for he being truly and properly God, must be above all such Ministration. Now the three Persons in the Godhead are represented in God's word as concurring in the Salvation of Mankind; and the work of the Holy Ghost, in order to that Salvation, is what we understand by his *Office*.

*Q.* What is the first Branch of the Office of the Holy Ghost?

*A.* To make known the will of God to the Sons of men.

*Prophecy came not of old time by the will of man, but holy men spake as they were moved by the Holy Ghost*, 2 Pet. 1. 21. The Holy Ghost taught the Disciples all things, and brought all things to their remembrance that Christ had said unto them, John 14. 26. he is therefore called the *Spirit of Truth*, v. 17. and the *Spirit of Wisdom and Revelation*, Eph. 1. 17. so that the Scriptures were given by *inspiration of God*, 2 Tim. 3. 16. being dictated by the Holy Ghost who is God.

*Q.* What is the Second Branch?

*A.* To bring our Wills to a Conformity to God's will.

We were all shapen in iniquity, and in sin our Mothers conceived us, Psal. 51. 5. we are by Nature Children of wrath, Eph. 2. 3. so that in

*us dwelleth no good thing; for to will is present with us, but how to perform that which is good we know not, Rom. 7. 18, &c. Now before we can serve God acceptably, we must be regenerated and born again, we must become new Creatures in Christ Jesus, 2 Cor. 5. 17. but 'tis from the Holy Ghost that all holy desires, all good counsels, and all just works must proceed; 'tis he must order the unruly wills and affections of sinful men, put into our minds good desires, and work in us to will and to do of his own good pleasure, Phil. 2. 13. for we must be born again of water and the Holy Ghost, before we can enter into the Kingdom of God, John 3. 3, 5. We are washed, sanctified, and justified in the Name of the Lord Jesus by the Spirit of God, 1 Cor. 6. 11. according to his mercy we are saved by the washing of regeneration, and renewing of the Holy Ghost, Tit. 3. 5.*

*Q. What is the third Branch?*

*A. To direct and govern us in our Lives and Conversations.*

*We are not sufficient of our selves to think any thing as of our selves, 2 Cor. 3. 5. Now as the Holy Ghost infuseth into our hearts good dispositions, regulating our Appetites, and bringing our wills to a Conformity to God's will; so he conducts us in the managery of our Lives, by giving us not only to will, but to do what is acceptable to God; for such as*

*are*



are chosen to Salvation, are sanctified by the Holy Ghost, Rom. 15. 16. 'Tis through sanctification of the Spirit unto Obedience, that we become the Elect of God the father, 1 Pet. 1. 2. If then we walk in the Spirit, we shall not fulfil the Lusts of the flesh, Gal. 5. 16. If through the Spirit we mortify the deeds of the body we shall live, Rom. 8. 13. As many as are led by the Spirit of God are the Sons of God, v. 14. so that 'tis hereby we know that God abideth in us, by the Spirit which he has given us, 1 John 3. 29. Armed by the Spirit we can become more than Conquerors over our Ghostly Enemies, and walk so as to please God.

Q. What is the Fourth Branch?

A. To confirm us in our good Resolutions, and enable us to persevere in well doing.

We often lose our Integrity, and start aside like a broken Bow; but the Holy Ghost will settle and confirm us in our good resolutions, and happily finish the good work he hath begun in us; for when God gives the earnest of the Spirit in our hearts, he stablisheth us in Christ, 2 Cor. 1. 21, 22. so that we are sealed with the Holy Spirit of promise, Eph. 1. 13. unto the day of Redemption, ch. 4. v. 30. we have not received the Spirit of Bondage to fear, but the Spirit of Adoption, Rom. 8. 15. whereby we run with patience the race that is set before us, and crown all other Vertues with a faithful perseverance.

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*Q.* What is the Fifth Branch?

*A.* To support us under the various changes and chances of this mortal Life.

When God's hand presseth us fore, we are apt to charge God foolishly; but the Holy Ghost enables us to bear with an equal mind God's Dispensations, he is therefore called *the Comforter* John 14. 26. *who is to abide with us for ever*, v. 6. *now the Kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost*, Rom 14. 17. so that having the God of patience and consolation, Rom 15. 5. for our support, we can look the greatest dangers boldly in the face, glory when punished, count it joy to fall into divers temptations, and have inward comforts to refresh our Souls, when all outward enjoyments fail.

*Q.* What is the last branch?

*A.* To assure us that we are Children of God and Heirs of Eternal Life.

*No man can say that Jesus is the Lord but by the Holy Ghost*, 1 Cor 12. 3. *Now we have not received the Spirit of bondage to fear, but the Spirit of adoption, whereby we cry Abba Father, the Spirit itself bearing witness with our spirits that we are the children of God, and if children, then Heirs of God, and joint Heirs with Christ*, Rom 8. 15, &c. for now that we are sealed with the Holy Spirit of promise, we have an earnest of our Inheritance until the Redemption of the pur-

chase

of possession, Eph. 1. 14. So that 'tis the Holy Ghost that creates in us a sense of God's eternal Love to us, and gives us an earnest of our everlasting Inheritance.

1. Then let us adore the infinite Love of the Holy Ghost, in condescending to dwell within us, and make our hearts his Habitation, in order to help our Infirmities, Sanctify our Natures, and qualify us for a glorious Immortality.

2. Let us lay aside all pride and prejudice, and receive with meekness the engrafted word of God, which holy men, at sundry times, and divers manners spake, as they were moved by the Holy Ghost; instead of being led by the prejudices of a corrupt Education, or partially by-elled by carnal Motives, let our Understandings be convinced by this demonstration of the Spirit, and continuing strong in the Faith we Glory to God, by firmly believing his Sacred word, by making it our delight and counsellor, and by earnestly begging his enlightning Grace, whereby we may know and understand the wondrous things of God's Law.

3. Let us not by an indulgence of inordinate Lusts grieve the Holy Spirit of God; since he is graciously pleased to Consecrate our hearts into a Temple for himself, let us not turn the House of God into a den of Thieves; but keep our Souls pure and undefiled, fit for io

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divine an inhabitant, by *cleansing our selves from all filthiness of Flesh and Spirit.*

4. Let us in all our Calamities humbly address the God of *patience and consolation*, and seek to the *Holy Ghost the comforter*, that he would not suffer us to be *tempted above measure* that he would make all things *work together for our good*, and so Sanctify our Calamities that we may bless God for being afflicted.

Lastly, Let us carefully cherish all good Motions, least we quench the Spirit, by stifling the pious dispositions he inspires us with, and deviating from the path which he prescribes. If we are not wanting to our selves the Holy Ghost will *renew a right Spirit within us*; let us then remove from our Souls all inward filthiness and superfluity of naughtiness, consent to our own cleansing, embrace the powerful assistances he graciously offers, and so be confirmed in our good resolutions, and *sealed unto the day of redemption.*

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Sect. 9.

*Concerning the Catholick Church, with the Privileges belonging to the sound Members thereof.*

CHRIST, by his Apostles, gathered out of all Nations great Numbers who professed his Gospel, and who taken together, recalled the Church, which being made up of all Countries and Languages, is called Catholick, and because it obligeth all Persons to be strictly Holy, and affords sundry means for leading them so, is therefore called Holy. By Baptism we became Members thereof, and by being made Members thereof, 1st, We enjoy the Communion of Saints. 2ly, We expect the forgiveness of Sins. 3ly, We hope for the resurrection of the body. 4ly, We have comfortable assurance of the life everlasting.

Q. Rehearse the Ninth Article in your Creed?

A. The-holy Catholick Church, the Communion of Saints.

This Article consists of two parts, which we distinctly to consider: Concerning the first, the Holy Catholick Church, let us enquire, 1st, What is meant by Church. 2ly, Why



the Church is called *Catholick*. 3ly, Why the *Catholick Church* is called *Holy*.

*Q.* What do you mean by Church in this Article?

*A.* All Persons in all places professing the Doctrine of Christ.

Multitudes of Congregations gathered together in all parts of the World worshipping God, thro' Jesus in whom they believe, endeavouring to keep the unity of the Spirit in the bond of peace, being called in one hope of their calling, Eph. 4. 3, 4. being fellow Citizens with the Saints and of the household of God, built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone in whom all the building fitly framed together groweth unto a holy Temple in the Lord, Eph. 2. 19, 20, 21. are called the Church, thus the Lord added to the Church, Acts 2. 47. unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus called to be Saints; with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours, 1 Cor. 1. 2. Christ is the head of the body of the Church Col. 1. 18. And all Believers are Members of his body, of his flesh, and of his bones, which is a great mystery spoke concerning Christ and his Church, Eph. 5. 30, 32. to say then, I believe a Church is thus much, I assent to this as a certain truth, that there is a body of human

Persons

Why the Persons believing in Christ, gathered together in several places of the World, for the Worship of the same God, united together by the Laws of the Gospel, with which he will be alway, even unto the end of the world, Matth. 28. 23. which is founded upon a rock, Ch. 7. v. 25. and against which the Gates of Hell shall never prevail, Ch. 16. v. 18. for this City of the Lord of Hosts, this City of our God, God will establish for ever, Psal. 48. 8.

Q. Why is this Church called Catholick?

A. Because all Nations and Languages make up this Church.

Catholick is as much as *universal*, and well may this Property be given to the Church of Christ, since his Church is not confined, as was the Jewish dispensation, to the Land of Palestine; God gave to his Son the Heathen for an Inheritance, and the utmost parts of the earth for a Possession, Psal. 2. 8. his Commission therefore was go and teach all Nations, Mat. 28. 19. go into all the world, and preach the Gospel to every Creature, Mark 16. 15. Repentance and remission of sins were to be preached in his Name, among all Nations, Luke 24. 47. for he was slain, and has redeemed to God by his Blood out of every Kindred, and Tongue, and People, and Nation, Rev. 5. 9. Accordingly the sound of the Gospel went into all the earth, and the words of the Apostles to the ends of the world, Rom. 10. 18.

so that now *there is neither Jew nor Greek*, but *we are all one in Christ Jesus*, Gal. 3. 28. *The Salvation of God is sent to the Gentiles*, Acts 28. 28. and *the light of the Gentiles is to be Salvation to the ends of the earth*, ch. 13. v. 47.

**Q.** Why is this Catholick Church called *Holy*?

**A.** Because the Head is the *Holy Jesus*; the Members are under the strictest ties to be *Holy*; and the offices to be performed by those Members, tend to work *Holiness* in us.

Sanctity or *Holiness* is the other affection ascribed to the Church of Christ, and that most justly, 1. on the account of its head, who is the *Holy Jesus*, of so pure a Nature that the Devil owned him to be the *Holy One of God*, Luke 4. 34. who loved his Church, and gave himself for it, that he might sanctify and cleanse it by the washing of water, by the word, that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be *Holy without blemish*, Eph. 5. 25, 26, 27. 2. On the account of the Members, who are called with a *Holy Calling*, 2 Tim. 1. 9. *Not to Uncleanness, but to Holiness*, 1 Thel. 4. 7. every one therefore that nameth the Name of Christ ought to depart from iniquity, 2 Tim. 2. 19. for as he who hath called us is *Holy*, so are we to be *Holy* in all manner of Conversation, 1 Pet. 1. 15. 3. On the score of the publick offices;

offices; for what the Lord our God requires of us is a *Holy as well as Reasonable Service*, Rom. 12. 1. Let God be Honoured, as the Gospel enjoins, and we shall Worship him with a *Holy Worship*.

**Q.** What is the Second Branch of the Ninth Article?

**A.** *The Communion of Saints.*

Here let us inquire, 1. What we are to understand by *Saints*; 2. Wherein the Communion of *Saints* consists.

**Q.** What do you mean by the word *Saints*?

**A.** Either the Members of the *Church Triumphant* in Heaven, or the sound Members of the *Church Militant* on Earth.

In the City of the Living God, the Heavenly Jerusalem are an innumerable company of *Angels*, the General Assembly and Church of the first-born, God the Judge of all, the Spirits of just men made perfect, and Jesus the Mediator of the new Covenant, Heb. 12. 22, 23. the first-born written in Heaven are called *Saints*, Rev. 5. 8. and we hope to be partakers of the Inheritance of the *Saints in Light*, 1. 12. Again, Saint Paul writes to the *Saints at Ephesus*, Eph. 1. 1. To the *Saints at Coloss*, 1. 2. And Christ gave *Apostles, &c.* for the perfecting of the *Saints*, Eph. 4. 12. and we read of *ministring to the Saints*, Heb. 6. 10. In which places by *Saints* we understand the true Members of the Church on earth;

earth, who by a lively Faith and holy Conversation, answer the end of their heavenly Calling; who *Love the Lord Jesus in sincerity*, Eph. 6. 24. *not only in word and tongue, but in deed and truth*, 1 John 3. 18. and so have the Power as well as form of Godliness.

Q. How can we have Communion with the Saints, taking Saints in the first sence?

A. Because we with the Church triumphant make up that Body of which Christ is the Head.

Consequently 1. *our fellowship is with the Father*, 1 John 1. 3. so that *God now dwelleth in us, and his love is perfected in us*, ch. 4. v. 12. 2ly, *Our Fellowship is with his Son Jesus Christ*; for we are called by God to the fellowship of his Son Jesus Christ our Lord, 1 Cor. 1. 9. 3ly, *With God the Holy Ghost*; for *we are made partakers of the Holy Ghost*, Heb. 6. 4. *the Communion of the Holy Ghost is with us*, 2 Cor. 13. 14. so that *the Spirit of God dwelleth in the Saints*, 1 Cor. 3. 16. 4ly, *With the Angels, who are all ministring Spirits, sent forth to minister for them who shall be heirs of Salvation*, Heb. 1. 14. Lastly, *With the Souls of just men made perfect*; for *there is joy in Heaven when a sinner Repents*, Luke 15. 7. among the Saints who cry *How long, O Lord, holy and true, &c.* Rev. 6. 10.



*Q.* In what doth *Communion of Saints*, taking *Saints* for the Members of the Church Militant, consist?

*A.* In holding the same Faith, in partaking of the same ordinances of Religion, and in having a Fellow-feeling one for another.

There is but *one Faith*, Eph. 4. 5. *If then we walk in the light, &c. we have fellowship one with another*, 1 John 1. 7. Further, *we are with one mind and one mouth to glorify God*, Rom. 15. 6. For they who were called by Christ's Name, continued stedfastly in the Apostles Doctrine and Fellowship, and breaking of Bread, and in Prayers, Acts 2. 42. Lastly, *if one Member suffer, all the Members are to suffer with it*, 1 Cor. 12. 26. So that we are to be mutually aiding and assisting to, rejoyce and mourn for each other, as Circumstances require.

*Q.* Rehearse the Tenth Article.

*A.* The Forgiveness of Sins.

Inquire we 1. What is meant by sin; 2. What by forgiveness; 3. The Terms on which we believe that sin will be forgiven.

*Q.* What do you mean by sin?

*A.* Offending God, by breaking his Commandments.

*Whoever committeth sin transgresseth the Law, for sin is the transgression of the Law*, 1 John 3. 4. *Where therefore no Law is, there is no transgression,*

*Q.* In

gression, Rom. 4. 15. The expresse words of Scripture, and the undeniable Consequences deducible from them are the Rule of our Duty; when we neglect what is required by that Rule, or do what is forbidden, we offend God, we stain our Souls with guilt, we sin.

Q. What do you mean by *Forgiveness of sins*?

A. That our sins are so done away for Christ's sake, as never to be imputed to us.

If we sin wilfully, there remains a certain looking for of Judgment and fiery Indignation, Heb. 10. 26, 27. for the wrath of God abideth on us, John 3. 36. The wages of sin being death, Rom. 6. 23. but when our sins are forgiven, we are free from the punishment due to sin, and are as perfectly reconciled to God, as tho' we had never offended. For this is the new Covenant, that our sins and iniquities God will remember no more, Heb. 10. 17. the blood of Jesus cleansing us from all sin, 1 John 1. 7. for Christ can so reconcile us to God, as to present us Holy and unblameable, and unreprouceable in his sight, Col. 1. 22. and faultless before the presence of his Glory with exceeding joy, Jude 24. and Blessed are they whose iniquities are forgiven, and whose sins are covered, Rom. 4. 7.

Q. What are Terms on which you believe and hope for the forgiveness of sin?

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*A.* A hearty sorrow working Repentance never to be repented of, and a lively faith in God's mercy through Christ.

*If we repent, and be converted our sins shall be blotted out,* Acts 3. 19. If then we fall away we may be renewed by repentance, especially if we are sanctified by Faith, forgiveness of sins belonging to such, Acts 26. 18. Repentance and remission of sins, were to be Preached in Christ's name among all Nations, Luke 24. 47. So that in Christ, we have redemption through his Blood, the forgiveness of Sins according to the riches of his Grace, Eph. 1. 7. for God in Christ hath reconciled the World to himself, not imputing their trespasses to them, 2 Cor. 5. 19. and therefore God for Christ's sake will forgive us, Eph. 4. 32.

*Q.* Rehearse the 11th and 12th Articles in our Creed.

*A.* 11. The Resurrection of the Body: 12. and the Life Everlasting. Amen.

Here let us enquire, 1. Why we believe the Resurrection of the body, 2. What will become of us when we shall be raised.

*Q.* Why do you believe the Resurrection of the body?

*A.* Because the Spirit of truth has declared, that in Christ all shall be made alive, and that his mortal shall put on immortality, 1 Cor. 15. 2, and 53.

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*Certain Philosophers of the Epicureans and Stoicks, who encountred St. Paul, when they heard of the Resurrection mocked, Acts 17. 18. but consider God's Power which is Almighty, and his Wisdom which is infinite, and then say; why should it be thought a thing incredible that God should raise the dead, ch. 26. v. 8. especially when assured by the God of truth, that all that are in the Graves shall come forth, John 5. 28. that the dead shall be raised, 1 Cor. 15. 52. that our vile bodies shall be changed, and fashioned like Christ's Glorious body, Phil. 3. 21. for know, that he which raised up the Lord Jesus shall raise up us also by Jesus, 2 Cor. 4. 14. So that every person may with truth say, that the after my skin Worms destroy this body, yet in my flesh shall I see God, whom I shall see for my self, and my eyes shall behold and not another, Job 19. 26, 27.*

*Q. What will become of us when raised?*

*A. We shall live for ever, the good in endless Happiness, the bad in endless Torments.*

*When the Trumpet of God shall sound and the dead be raised, every one shall receive according to that he hath done, whether it be good or bad, 2 Cor. 5. 10. some shall awake to everlasting life, and some to shame and everlasting contempt, Dan. 12. 2. They that have done good shall come forth to the Resurrection of Life, and they that have done evil to the Resurrection of dam-*

*nation.*

nation, John 5. 29. For the Lord Jesus shall then be revealed from Heaven with his mighty Angels, to take vengeance on them that knew not God, and that obeyed not his Gospel, who shall be punished with everlasting destruction, from the presence of the Lord, and from the Glory of his Power, 2 Theff. 1. 7, 8, 9. They shall go into Hell into the fire, that shall never be quenched, prepared for the Devil and his Angels, Matth. 25. 41. For they shall be tormented with Fire and Brimstone in the presence of the Holy Angels, and in the presence of the Lamb; the Smoak of their Torment shall ascend up for ever and ever, and they shall have no rest day nor night, Rev. 14. 10, 11. Whereas they that believe shall have everlasting Life, Jn 6. 47. In the Resurrection they shall be as the Angels of God in Heaven, Matth. 22. 30. When the chief Shepherd shall appear they shall receive a Crown of Glory, 1 Pet. 5. 4. they shall be admitted into the everlasting Kingdom of our Lord and Saviour Jesus Christ, 2 Pet. 1. 11. where they shall shine as the brightness of the Firmament, as the Stars receive ac-

1. Are we Members of the Catholick Church which is Holy? then let us walk worthy of our Holy Vocation; and as he who hath called us is Holy, so let us be Holy in all manner of Conversation and Godliness, perfecting Holiness in God's fear, and walking before him in holiness and pureness of living all our days.



2. Is the *Communion of Saints* a valuable Blessing? then let us hold the *unity of the Spirit in the bond of Peace*, not forsaking the assembling of our selves together, as the manner of some is, Heb. 10.25. let us consider one another to provoke unto Love and to good works, v. 24. and be prevailed with by adding to our Faith and Virtue Brotherly Kindness and Charity, 2 Pet. 1. 7. with one mind and with one mouth to glorify God.

3. Doth the God of Love offer for Christ's sake to forgive us our sins? then let us gratefully lay hold on proffer'd Mercy, immediately break off our sins by Righteousness, and unalterably believe in him, by whose stripes we hope to be healed, that so our sins may be forgiven.

Lastly, Are we perswaded that there will be a general Resurrection of the just and unjust, after which the just shall live in endless Happiness, the unjust be tormented day and night for ever and ever: Then let us, forgetting the things which are behind, reach forth to the things which are before, and press toward the mark, for the prize of the high calling of God in Christ Jesus, Phil. 3. 13, 14. Let us not look at the things which are seen, and which are Temporal, but at the things which are not seen, which are eternal, 2Cor. 4. 18. that so we may partake of the everlasting Kingdom of our Lord & Saviour Jesus Christ.

Part

Part III. Sect. 10.

Of the First Commandment, Concerning  
our Belief in God.

WHEN we consider with how much Solemnity the *Commandments* were delivered to the Jews, that the matter of them exactly agrees with the *Law wrote in our hearts*, that their end is to make men religiously virtuous, and that they were all confirmed and improved by Christ, we must conclude, that *the Law is Holy, and the Commandments Holy, and Just, and Good*, Rom. 7. 12. And seeing we are active as well as reasonable Creatures, oblig'd to do what is requir'd of, as well as believe the sublime Truths revealed to us, that keeping the *Commandments* is assigned as the truest Evidence of our Love to God, and Friendship to Christ, as the most effectual means, to intitle us to Peace, Happiness and Security here, and to Glory, Honour and Immortality hereafter; therefore it must be allowed meet, right, and our bounden Duty to promise and Vow, That we would keep God's Holy Will and Commandments, and walk in the same all the days of our lives.

Q.

*Q.* Rehearse the Preface to the Commandments.

*A.* The same which God spake in the Twentieth Chapter of Exodus, saying, I am the Lord thy God, which brought thee out of the Land of Egypt, out of the House of Bondage.

This Preface contains Three powerful Motives to Obedience to the Laws that follow;  
1. The Authority of the Law-giver; 2. His Propriety in the Persons to whom the Laws were given; and 3. The uncommon Mercies he vouchsafed unto them.

*Q.* What is the first Motive observable in the Preface?

*A.* 1. These are the Commands of an infinitely wise, powerful and good Being; God spake these words and said.

*Jehovah is the most High over all the earth.* Psal. 83. 18. He is a *Mighty God and Terrible.* Deut. 7. 21. *Working all things after the Council of his own Will,* Ephes. 1. 11. *Trying the hearts and reins,* Psal. 7. 9. and always beholding the thing that is just, 11. 7. Whatever therefore he Commands, ought with the profoundest Reverence to be Obey'd; least by slighting his Authority, and Acting contrary to his Will, we provoke his Wrath and Indignation against us.

*Q.* What is the Second Motive?

A. 2. These Commandments are the Laws of that God who has a very peculiar relation to us; I am the Lord thy God.

God shewed his Word to Jacob, his Statutes and Judgments to Israel; he dealt not so with other Nations, Psal. 147. 20. The Lord God made a Covenant with the Jews in Horeb, Deut. 5. 2. So that they were a holy People to the Lord; he chose them to be a special people to himself, above all people that were upon the face of the earth, ch. 7. v. 6. And Blessed be the Divine Goodness, he is now our God, tho' Abraham be ignorant of us, and Israel acknowledge us not, Isa. 63. 16. he hath spoke to us in these last days by his Son, Heb. 1. 2. by whom we have received how to walk so as to please God, 1 Thess. 4. 1. For now we are all taught of God, John 6. 45. we are his peculiar people, Tit. 2. 14. he is the Lord our God.

Q. What is the Third Motive?

A. 3. These Commandments are the Laws of a God who has been wonderful in his doings for us; he brought them out of the Land of Egypt, out of the House of Bondage.

The Lord delivered the Jews from the enemy, working his signs in Egypt, Psal. 78. 42. from whence he brought them with his mighty Power, Deut. 4. 37. For when they were Servants in that Land, then the Lord their God brought them out thence, through a mighty hand, and by

a stretched out Arm, ch. 5. v. 15. but he has done much greater things for us, he has delivered us from the Bondage of Corruption, he has brought us into the glorious Liberty of the Children of God, Rom. 8. 21. So that Thou, O Lord, art our Father and our Redeemer, Isa. 63. 16. All therefore that the Lord our God shall speak unto us, we will hear it, and do it, Deut. 5. 27.

*Q.* What is the First Commandment?

*A.* Thou shalt have no other Gods but me.

*Q.* What do you Learn by this Commandment?

*A.* To believe in him, to fear, and to love him, with all my Heart, with all my Mind, with all my Soul, and with all my Strength.

Let us inquire first into the meaning of this Commandment; secondly, Consider the Duties required by it; and thirdly, What are the Transgressions against it.

*Q.* What do you mean by having a being for a God?

*A.* Paying to it, that Reverence and Obedience due only to the great Creator and Preserver of the World.

There are Three things implied in the First Commandment, That we must have a God, that we must have Jehovah for that God, and that we must have no other God but Jehovah. The Heathens giving Di-

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vine Honour to Idols, the Idols to whom they gave that Honour are called their Gods : Thus Every Nation made Gods of their own , 2 Kings 17. 29. and being ignorant of the True God, did service to them which by Nature are no Gods, Gal. 4. 8. So that take the Commandment negatively , and its meaning is, you must not give the honour due to the True God to any Created being whatever ; take it affirmatively and its sense is , you must give the Honour due to the great God, who made the world by his Power, and preserveth it by his Providence, by *Believing in him, &c.*

*Q.* What is the first principal Duty required by this Law ?

*A.* So to know the true God, as to Believe in him from our Hearts.

No Nation was so Barbarous as not to own God ; but they made to themselves false gods ; for *tho' there be that are called gods, &c.* yet to us there is but one God, of whom are all things, and we in him, 1 Cor. 8. 5, 6. The first thing then to be regarded by us is the Knowledge of the True God , that so we may not have a false object for our Worship, and so in Worship we know not what, John 4. 22. Let him that glorieth glory in this, that he understands and knows me that I am the Lord, Jer. 9. 24. for when we shall not worship in vain, we shall believe that God is, and instead of an evil heart

*of unbelief in departing from the Living God,*  
*Heb. 3. 12. we shall not be faithless but believing,*  
*John 20. 27.*

*Q.* When do we act contrary to this Duty?

*A.* When we own no God, when we are ignorant of the True God, and when we give the Worship due to the True God, to those who are no gods.

The grossest violation of this Law, is when with the Fool we say in our hearts there is no God, Psal. 14. 1. the next is when we know not God, 1 Thess. 4. 5. and so know nothing as we ought to know, and are exposed to the vengeance threatned against them that know not God, 2 Ep. 1. 8. another violation of it is when we change the Truth of God into a Lye, and worship and serve the Creature, more than the Creator God blessed for ever more, Rom. 1. 22, &c. 'Tis true, God was graciously pleased to wink at the times of this Ignorance, Acts 17. 30. but now that the day spring from on high hath enlightned the world with saving Knowledge, our ignorance is inexcusable, because obstinately wilful. Certain it is, the Knowledge of God and his Providence, afford the Soul the most agreeable Entertainment; men judiciously Religious can at all times, in all places, and on all occasions rely on the Wisdom and Goodness of the Most High, whilst Infidels

del's are liable to an innumerable variety of Troubles and Evils, against which they have no Security, and under which they have no Comfort, because without Faith, and without God in the world.

*Q.* What is the Second principal Duty required by this Law?

*A.* So to fear that God in whom we believe, as to dread offending his Divine Majesty.

The true Knowledge of God will engage us to have him for our fear and dread, Isa. 8. 13. for who is to be feared like the Lord our God, whose anger is a consuming Fire, who is able to destroy both Soul and Body in Hell, Matth. 10. 28. who takes pleasure in them that fear him, Psal. 147. 11. and shews them mercy from generation to generation, Luke 1. 50. for the fear of the Lord is to hate evil, Prov. 8. 13. to depart from the Snares of death, ch. 14. 27. and happy is the man that thus feareth alway, ch. 28. 14. O therefore fear ye the Lord ye his Saints, Psal. 34. 9. fear him and keep his Commandments always, and it shall be well with you, and with your Children for ever, Deut. 5. 29.

*Q.* When do you transgress this Duty?

*A.* When instead of walking so as to please God, we live as without Hope, and without God in the World.

Some things have been esteemed Vertues, and others Vices by all men, in all Countries,

and in all Ages since the Beginning ; these apprehensions have been cleared, explained and improved by *Revelation* : 'Tis Man's Perfection, Happiness and Security to live agreeably to these improved Apprehensions ; and yet there are Monsters of men who profess that they know God, but in works deny him, being abominable and disobedient, and to every good work reprobate, Tit. 1. 16. they rebel against the word of God, and contemn the Council of the most high, Psal. 107. 11. They despise the Commandment of the Lord, to do evil in his sight, 2 Sam. 12. 9. there is no fear of God before their eyes, Rom. 3. 18. God is not in all their thoughts, Psal. 10. 4. Fools they are that consider not that they do evil, Eccles. 5. 1. They consider not in their hearts that God remembers all their wickedness, Hos. 7. 2. and that for all these things he will bring them into Judgment, Eccles. 11. 9.

Q. What is the Third Principal Duty required by this Law ?

A. So to Love God whom we fear, as to trust in him at all times.

God is the most adorable of Beings, for he is Love, 1 John 4. 16. and therefore is worthy of our highest Love ; he is infinitely good to those who Love him, Shewing Mercy unto Thousands, Exod. 20. 6. preserving them, Psal. 145. 20. Causing all things to work together for their good, Rom. 8. 28. and he promises a

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Kingdom to them that love him, Jam. 2. 5. and  
sure we ought to Love him who thus Loveth  
us. Lastly, *The Love of God* will make us keep  
the *Commandments*, 1 John 5. 3. for *Love is*  
*the fulfilling of the Law*, Rom. 13. 10. will en-  
gage us to cast all our care upon him who careth  
for us, 1 Pet. 5. 7. To trust in him at all times,  
Psal. 62. 8. to trust in the Lord for ever, for  
in the Lord Jehovah is everlasting strength, Isa.  
26. 4. And whoso trusteth in the Lord Mercy shall  
compass him about, Psal. 32. 10. Wherefore,  
no marvel that this should be the first and great  
Commandment, To love the Lord our God with all  
the heart, with all the soul, and with all the mind,  
Matth. 22. 37, 38. Take therefore good heed to  
your selves, that ye love the Lord your God, Josh.  
23. 11.

*Q.* When do you Transgress this Duty?

*A.* When we so doat on other things, as  
to lose our dependance on God.

Our dearest Interests when they come in  
competition with the *Love of God* must be for-  
saken by us; for he that loveth Father or Mo-  
ther, Son or Daughter more than God, is not  
worthy of him, Matth. 10. 37. And if we are  
Lovers of pleasures more than lovers of God, 2  
Tim. 3. 4. If we have not a constant depen-  
dence on, and firm trust in him, if we don't  
love him above all things; if instead of ma-  
king him our strength, we trust in riches and  
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*Strengthen our selves in wickedness, God will then destroy us for ever, take us away, pluck us out of our dwelling-place, and root us out of the Land of the Living, Psal. 52. 5, 7. for thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord, Jer. 17. 5.*

1<sup>st</sup>, Learn from this Section the Excellency of Religion, as well on the score of its intrinsic worth, as on the account of the mighty happiness and security it affords us. Religion is so agreeable to our reasonable Natures, that we must in a manner cease to be men, when we cease to be Religious. 'Tis Religion restores to us the advantages we enjoyed in our Original Perfection, that asserts right reason into its primitive Jurisdiction; that regulates our Appetites and affections, that gives our Contemplative Faculties the most refined Entertainments, as well as a pleasing relish to all lawful worldly Enjoyments; that happily preserves the Peace and Harmony of the world, and Blesseth us with that inward Peace which passeth all Understanding; that makes the most grievous Afflictions tolerable to us; that recommends us to the favour of God, to be cherished with his smiles, and warm'd by his influences; that takes away the sting of death, and turns into matter of Triumph the great and terrible day of the Lord;

and

and Lastly, that entitles us to the Fellowship of the Blessed Trinity, whilst we live, and qualifies us for an eternal Union with them when we die. O therefore learn *the fear of the Lord, which is the Beginning of Wisdom*, and be perswaded to do thereafter, which is the perfection of understanding.

2dly, Learn the miserable and wretched state of those who live as *without Hope, and without God in the world*. Innumerable sad accidents and mischiefs surround and attend such, which they have not Wisdom to foresee and prevent, or power to overcome when surprized by them; without a comfortable Persuasion that there is a God *whose Kingdom ruleth over all*, this world would not be worth the enjoying. To those, therefore who are *without God* all appears black and dismal, they are comfortless and friendless, and of all creatures the most miserable. Let then such as are apt to forget him lament their Infidelity, *every day bear God's voice, embrace the things belonging to their peace*; consider, study, meditate on, and give their unfeigned assent to those sacred Truths which will make them *wise unto salvation*, that so they may be no longer *Faithless but Believing*.

## Sect. II.

*Of the Second Commandment concerning  
the Worship of God.*

THE last Section treated of the final object of true Religion, we are now to consider the manner of exercising and expressing the Honour due to God, in whom we believe, who is our fear and dread, and who is to be loved above all things. The Almighty made man after his own Image, capable of knowing his excellent Nature, in order to pay him homage and service, as an acknowledgment of our dependance on him, and the most agreeable means for improving our noble faculties. Now when we either neglect his worship, honour others with the worship due only to him, or worship him otherwise than he has appointed, he esteems us as his enemies, as guilty of the greatest perverseness, as meriting his highest displeasure. Whereas, when we call upon his Sacred Name, Worship him with a Holy Worship, and Honour him according to his own Divine Institution, his Mercy will graciously accept of our hearty tho' imperfect Performances, will take pleasure

are in watching over us for good, in rewarding our Works which proceed of Love, with Happiness here, and Life Eternal hereafter. Wherefore, that we may neither give his Honour to another, neglect his *Worship*, or perform it disagreeably to his Sacred Will, let us endeavour to understand the just meaning of the Second Commandment, which concerns the manner of our *Worshipping* God.

Q. What is the Second Commandment?

A. Thou shalt not make to thy self any graven Image, nor the likeness of any thing that is in Heaven above, or in the earth beneath, or in the water under the earth, thou shalt not bow down to them nor worship them; for I the Lord thy God am a jealous God, and visiting the sins of the Fathers upon the Children unto the third and fourth generation of them that hate me, and shewing mercy unto thousands of them that love me and keep my Commandments.

Q. What is required in this Command?

A. To Worship God, to give him thanks, to put my whole trust in him, and to call upon him.

Let us Inquire 1. What are the sins forbidden by this Law; 2. The punishment threatened the guilty of those sins; 3. The Duties required by this Law; 4. The manner of performing those Duties acceptably; and 5. The

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encouragements to the Practicers of those duties in that manner.

*Q.* What is the first Transgression against this Law?

*A.* To make or cause to be made an Image in order to be Worshipped by our selves or others.

*The Offspring of God ought not to think the God head like to Gold, Silver or Stone, graven by Art or man's device, Acts 17. 29. for this is changing the glory of the incorruptible God into an Image made like to corruptible man, and to Birds and four-footed Beasts, Rom. 1. 23. The Jews tho' Blessed with God's special Presence, on various occasions, yet they saw no manner of similitude on the day that the Lord spake to them in Horeb: least they should corrupt themselves and make a graven Image, Deut. 4. 15, 16. therefore we are to flee from Idolatry, 1 Cor. 10. 14. and to keep our selves from Idols, 1 John 5. 21. for is it not God who measures the Waters in the hollow of his hand, and meeteth out Heaven with span, &c. before whom all Nations are nothing, &c. Isa. 40. 12, &c. who made the World and all things therein, who is Lord of heaven and earth and dwelleth not in temples made with hands, neither is worshipped with mens hands, Acts 17. 24, 25. To whom then will you liken God? or what likeness will you compare unto him? Isa. 40. 18. further, is not Idolatry the cause of many*

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rous Villanies; they who changed the Truth of God into a lie, and worshipped the Creature more than the Creator, were given up to vile affections, and a reprobate mind, and were filled with all unrighteousness, vid. Rom. 1. Nay at last they sacrificed their sons and daughters to Devils, and shed innocent Blood, &c. Psal. 106. 37. Let not therefore the Worshipping of Idols be named, for it is the beginning, the cause, and the end of all evil, Wisd. 14. 27.

Q. What is the Second transgression against this Law?

A. To falsify the true Worship of God.

Some out of an affectation of Wisdom, others out of a pretended Humility, falsify God's Worship; for there are Commandments which have a shew of Wisdom and Humility, Col. 2. 23. But God loves to be served in his own way; he delights to be worshipped in that manner he prescribes; therefore Moses was enjoined to make things after the pattern shewed him in the Mount, Exod. 25. 40. What things God commands we are to Observe and keep, but not add to or diminish from it, Deut. 10. 1. 32. for then we Worship God in vain, teaching for Doctrines the Commandments of men, Matth. 15. 9. and instead of Approbation, shall be Censured with a Who hath required this of your hand, Isa. 1. 12. But altho' the substantial parts of Worship must not be alter'd, neither

neither must Humane Institutions be made of equal Authority with God's Injunctions; yet as for the Circumstantials of Worship, the Texts requiring us to *hear the Church*, the general rules of *edifying the Church*, 1 Cor. 14. 12. of doing all things *decently and in order*, v. 40. Manifest, that there may be some voluntary or free Worship acceptable to God, tho' not specially Commanded by him. Provided these things are imposed by a Lawful Authority, are not repugnant to God's revealed Will; and tend to decency and order for when Circumstances are added even to what God requires, only for decency and order's sake, and are complied with only as an Ecclesiastical Institution, we neither corrupt his Worship, nor make his Word of no effect.

Q. What Character are they branded with who are guilty of these transgressions?

A. They are declared to be Haters of God. God's essential Goodness can't be the object of our hatred, nay his transcendent Mercy must provoke us to Love; however, his Commands restraining our Liberty, and curbing our inordinate Affections, by being *Lovers of Pleasures more than Lovers of God*, 2 Tim. 3. 4. we hate God's Laws, and by preferring our Wills to his we are guilty of a most heinous Contempt, *we despise and hate God*, Matth. 6.

4. we are haters of God, Rom. 1. 30. we are  
holy Traitors, and enemies to God and  
goodness.

Q. How will God deal with those who thus  
hate him.

A. He'll punish them with a just Severity  
in their own Persons, and in their Posterity.

The Almighty is a jealous God, tender of  
his Honour, impatient of any Competitor  
with respect to those Duties in Communicab-  
on belonging to himself; for his Glory he will  
not give to another, neither his praise to graven  
images, Isa. 42. 8. and he is to be provoked with  
strange Gods, to be provoked to anger, Deut. 32.  
6. he'll repay them that hate him to their face  
to destroy them, ch. 7. v. 10. therefore he  
threatned the Jews, that if they walked af-  
ter other Gods, and served them, and worshipped  
them that they shou'd surely perish, ch. 8. v. 19.  
If then we stretch out our hands to strange gods,  
God shall search it out, Psal. 44. 20, 21. Nay,  
abominable is Idolatry to God, that he'll  
punish the guilty in their Posterity as well as  
the persons: thus the whole house of Ahab was to pe-  
rish, 2 Kings 9. 8. for the wickedness of Ahab,  
and Jeroboam's Idolatry became a sin to his  
house, it cut it off, 1 Kings 13. 34. But tho'  
God visits the sins of Idolatrous Parents upon  
their Children with temporal evils, yet he  
ever inflicts eternal Vengeance on the Chil-  
dren,

dren, unless they imitate their fathers Crimes for the Soul that sinneth it shall die, the Son shall not bear the iniquity of the Father, &c. Ezekiel 18. 20. every one shall die for his own iniquity. Jer. 31. 30. However, the absolute Sovereign of the World may inflict temporal Evils on Children for their Father's sins, without injustice, because he may punish egregious offenders in whatever is related to them, and therefore in their Children. Punishment is the effect of guilt, the Children then being Innocent, can't properly be said to be punished; they may feel indeed the ill effects of the Father's sins, but that is an affliction to them (which the Father of Mercies may turn to their good) not a Punishment. Thus the Child of a Traitor, when deprived of the Honour and Estate of his Father, is not punished for his Father's Treason; but his Father is punished in him: the effects of the Father's Treason reaching his Family, as well as the Person: And therefore you may observe that God threatens to punish only to the fourth Generation; because Parents who offend, and who are punished, may live to see the fourth generation.

*Q.* What is the great Duty required by this Law?

*A.* To Worship God as he requires, after the manner suitable to his Excellent Nature.

By *Worshipping* God we are to understand, a solemn discharge of those Duties relating immediately to himself, which are required by the Gospel as our reasonable Service, well pleasing to the Almighty; for we are to worship the Lord our God, and him we must serve, Matth. 4. 10. we must Worship and bow down, and kneel before the Lord our Maker; for he is our God, and we are the people of his Pasture and the sheep of his hands, Psal. 95. 6, 7. therefore every one of all Nations must Worship the King the Lord of Hosts, Zech. 14. 16. for he is our Lord, and therefore we must Worship him, Psal. 45. 11. he will pour out his fury upon the Families that call not on his Name, Jer. 10. 25. Whereas if any man be a Worshipper of God, and doth his Will, him God heareth, John 9. 31.

Q. Wherein doth the Worship of God now consist?

A. In Praying to him with fervency, hearing and reading his word with attention, and in partaking of the Holy Sacraments with reverence and godly fear.

Burnt-Offerings, and Calves of a year old, thousands of rams, and Ten thousand Rivers of oil, the first born, the fruit of our Body are not now required of us, Mich. 6. 6, 7. but the Commands of God are so far from being grievous, 1 John 5. 3. that his Service is the most perfect freedom; for what doth our God require of



usbut, 1. To pour out our Souls to him who heareth Prayer, and to whom all flesh ought to come, Psal. 65. 2. who is able to do exceedingly above all that we can ask or think, Eph. 3. 20. and who is rich to all that call upon him, Rom. 10. 12. Therefore in every thing by Prayer and Supplication let your Requests be made known unto God, Phil. 4. 6. pray without ceasing, 1 Thel. 5. 17. 2. To hear and read his word with attention, for the things wrote aforetime were wrote for our learning, Rom. 15. 4. and are profitable for doctrine, reproof, correction, instruction, in righteousness, &c. 2 Tim. 3. 16. therefore we ought to search the Scriptures, John 5. 39. to seek out of the book of the Lord and read, Isa. 34. 16. to give attendance to reading, exhortation and doctrine, 1 Tim. 4. 13. that so Gods testimonies may be our delight and counsellors, Psal. 119. and we may meditate on his law day and night, Psal. 1. 2. 3. To partake of the Sacraments with reverence and Godly fear. Baptism is necessary in order to be saved, Mark 16. 16. and they that are baptized in Christ must abide on Christ, Gal. 3. 27. and be renewed in the Spirit of their minds, Eph. 4. 23. and as for the Holy Supper, we must do that in remembrance of Christ; for as oft as we eat that bread and drink that cup, we shew the Lords death till he come, 1 Cor. 11. 24, 26.

*Q.* How must we perform these Duties in order to worship God acceptably?

*A.* We must worship him with our hearts, and in his own way.

By worshiping God, we acknowledge his attributes, and rejoyce in and lay claim to his mercy and goodness, now the more we raise our thoughts, the more earnest our affections are, the more acceptable are our Services to God, therefore the *true worshippers worship the Father in spirit and truth*, John 4.23. *In spirit*, for *in vain do we worship with our lips when our hearts are far from him*, Matth. 15. 8. *We are the Circumcision which Worship God in the Spirit*, Phil. 3. 3. unless then our Hearts are set towards God, we shall do the work of the Lord deceitfully, Jer. 48. 10. 2. In truth, that is, in the way which he who was the truth has taught. For God delights to be worshipped in such a manner as he commands, and therefore let no man beguile you of your reward, in a voluntary humility, Col. 2. 18. but worship God, Rev. 22. 9. with reverence and godly fear, Heb. 12. 28. according to his will.

*Q.* What encouragement have you thus to Worship God?

*A.* We hereby gain his favour and love, and procure Blessings for our selves and our posterity.

*Them that honour me I will honour*, saith God, Mal. 2. 30. *And if any man serve Christ him will*

his Father honour, John 12. 26. God tho' he is ready to forgive and forget the greatest offences, yet he long retains in memory the Services of his obedient Subjects; for he sheweth mercy unto thousands of them that love him and keep his commandments. Such are like trees planted by the rivers of water, whatever they take in hand prospers, Psal. 1. 3. for in keeping Gods commands there is great reward, Psal. 11. Nay God not only delights in the prosperity of his Servants, but also rewards their Piety by extending mercy to their descendants. 'Tis true, if the Children of the man after God's own heart forsake his law, &c. he visit their transgressions, &c. nevertheless his loving kindness he'll not utterly take from them. Psal. 89. 30, &c. vid. 2 Chron. 21. 7. Thus the Jews were often spared because of God's covenant with Abraham, 2 Kings 13. 23. and he shewed Mercy not only to David, but also for David's sake, to his seed for evermore, Psal. 18. 50.

1st. Bless God's sacred Name that you are Members of a Church, purged from Idolatry, Superstition and false Worship; in which all things are managed with such a strict Piety and regular Decency, that she is like the King's daughter, all glorious within, the most pure branch of the Catholick Church, and truly the joy of the whole earth. And all that is wanting to

complete

compleat and perpetuate her happiness, is that they who call her *Mother*, would walk *circumspectly*, and by vertuous lives adorn their profession, that so God may delight to bless this Vine which his own right hand has planted, and hitherto visibly protected, that we may see the good of *Jerusalem* all our days, yea, that our *Childrens Children* may see her built as a City that is compact together, enjoying peace and prosperity from Generation to Generation.

2dly. Seriously resolve to present your Souls and Bodies a living Sacrifice, holy, acceptable to God, by constantly worshipping the Lord your God with a holy Worship, that so you may be made glad with the Light of his Countenance, and lay up a Treasure of Prayers and good works for your Children; happiness is what all Court, and the welfare of our Children is the common wish of all Parents; but know, that if you'll obey and serve God, you shall spend your days in prosperity, and your years in pleasures, Job 36. 11. for the Mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto Childrens Children; to such as keep his Covenant, and to those that remember his Commandments to do them, Psal. 103. 17, 18.

## Sect. 12.

*Of the Third Commandment, concerning  
the Honour due to God's Name.*

THE worship of God was the Subject of the foregoing Section, we are next to consider the Honour due to his sacred Name. God is absolutely Holy, whatever therefore belongs to him, ought to be treated with becoming and suitable Reverence ; we ought to give the Lord the Glory due to his Name his Name ought to be glorious in all the World and had in reverence of all his Saints, for holily and reverend is his Name. And seeing we were blessed with Speech, in order to magnify and adore the divine goodness, for with the tongue we bless God the Father, Jam. 3. and with our mouths we shew forth his praise, Psal. 51. 15. therefore our Creator has commanded us to honour him by our words, to shew all of his praise all the day long, to sing aloud of his righteousness, V. 14. with joyful lips, that so the name of God and of Jesus Christ may be glorified in us, 2 Thes. 1. 12. And seeing the Tongue a world of Iniquity, an unruly member full of deadly Poyson, Jam. 3. 6, 9. and that a great part



of true Religion consists in *bridling it*; therefore the infinitely wise God, in order to keep it within just Limits and bounds, has been pleased to fence and secure the Honour due to his great *Name* by the Third Commandment.

Q. What is the Third Commandment?

A. Thou shalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his Name in vain.

In explaining this Law inquire we 1st, What is meant by *God's Name*; 2. What by taking his *Name in vain*; 3. What by not holding Transgressors *guiltless*; 4. What are the sins forbidden; and 5. What are the Duties required by this Law.

Q. What do you mean by the *Name* of God?

A. The Titles, Attributes, and Works by which he has made himself known in his Word.

God has *magnified his Name and his Word* and *all things*, Psal. 138. 2. and therefore the Titles as *God, Jehovah, the Lord, &c.* by which he is made known to us, and is distinguished from other Beings, ought to be used with Reverence and Respect; for we must fear this glorious and fearful Name *the Lord our God*, Deut. 58. Nay, our Saviour who came to fill up

*the Law and the Prophets, makes the Name of God* expressive of whatever belongs to him; so that to swear by the *Heavens, Temple, Earth, &c.* Matth. 5. 35. is a *taking God's Name*.

*Q.* What is meant by taking God's Name in vain?

*A.* Swearing falsely, or without just cause.

The word *in vain*, signifies a lie or falshood, and therefore the Third Commandment is thus rendred by the Chaldee Paraphrase, *Thou shalt not swear by the Name of the Lord thy God in vain or falsely; and is thus Commented on, Thou shalt not call God as a Witness to a Lye: and 'twas said by them of old time, Thou shalt not forswear thy self, Matth. 5. 33.* so that the first and direct meaning of the Law is, *Thou shalt not invoke God's Attestation to a Lie. If you vow a Vow to the Lord, or swear an Oath to bind your Soul with a Bond, you shall not break your word, you shall do according to all that proceeds out of your mouth, Numb. 30. 2.* But our Saviour makes taking God's Name *in vain* to signify swearing on light and trivial occasions, using the Name of God wantonly and irreverently; for we must not swear at all, our Communication must be *yea, yea, nay, nay*, for whatever is more than these cometh of evil, Matth. 5. 34, 35.

*Q.* What doth the expression *God will hold guiltless* signify?

A. That God will severely punish and send vengeance on the guilty.

'Tis an instance of the most sottish folly, and an argument of the most horrid impiety, to trifle with the dread Majesty of Heaven, and to abuse that Sacred Name which ought to be glorious in all the World; therefore we ought not so much as to think of it without an extreme awe of Spirit, much less mention it, without the highest Veneration; no marvel then, God being jealous of his Honour, if he highly resents, and severely punisheth such as take his Name in vain; *He that Blasphemeth the Name of the Lord shall surely be put to death,* &c. Lev. 24. 16. therefore swear not by his Name falsely, neither profane the Name of thy God, ch. 19. v. 12. for whom dost thou reproach and blaspheme, &c. even the holy One of Israel, Kings 19. 22. who will cause the Curse to enter into the house of him that sweareth falsely by his Name, Zech. 5. 4. he'll be a swift Witness against false swearers, Mal. 3. 5.

Q. What is the first Transgression against this Law?

A. Perjury or Swearing falsely.

This is a most horrid impiety, and therefore is forbid, Lev. 19. 12. *Ye shall not swear by my Name falsely,* for every one that sweareth shall be cut off, Zech. 5. 3. *a curse shall enter into the house of him that sweareth falsely by God's*

God's Name, and shall remain in the midst of his house, and shall consume it with the Timber thereof, and the Stones thereof, v. 4. Perjury will bring Vengeance on a whole Nation, thus the Jews had a sore Famine for three years, for breaking the Oath with the Gibeonites, 2 Sam. 21. 1, &c. and Zedekiah for despising the Oath, and breaking the Covenant with Nebuchadnezzar, was threatened with death, Ezek. 17. 16. and no wonder false Swearing should be so offensive to God, since the guilty call upon the God of Truth to attest a Lye; they make him and the Devil joint Patrons of the same thing, they fatally undermine all publick Securities and private Interests, and therefore merit the hottest Vengeance.

*Q.* What is the Second Transgression?

*A.* Swearing on light occasions and to no purpose.

What our Saviour forbids, Matth. 5. 34 is confirmed by St. James, *Above all things my Brethren swear not, &c. lest you fall into temptation*, Jam. 5. 12. Indeed Common Swearing (supposing what we swear to is true) is offering a Contempt to the Great GOD, which we could not without blushing offer to one of our fellow Creatures, is the road to downright Perjury, and renders us unfit for Society, and infamous to all who are seriously religious, by reason of this swearing one Land

midst of the Timber of Perjury, thus, for Oaths, and Sam. 21. Oath, and snezzar, and no offensive God of him and the thing, securities are merit ion? and to no h. 5. 34. things my into temp- a Swear- true) is O, which to one of to down- or Socie- usly reli- ne Land me. 177

mourneth, Jer. 23. 10. beware therefore of the first degrees of this sin, nip the appearance of it in the bud, least it become habitual, shun such Expressions as lead to direct Oaths, and don't give way to impatience and anger, or indulge vain Glory.

Q. What is the Third Transgression?

A. Cursing and wishing evil to our selves or others.

The Charitable Gospel of Peace enjoyns us to love our enemies, to bless them that curse us, &c. Matth. 5. 44. we are to bless and not to curse, Rom. 12. 14. for when our mouths are full of cursing, our throats are open Sepulchres, the Poyson of asps is under our lips, &c. and they who thus open wide their lips must expect destruction, Prov. 13. 3. Can any thing be more presumptuous, than on every trifling occasion to call on the great God to execute our wrath not only on Enemies, but on Friends, and on our selves; nay, what in us lieth to judge, censure and execute his Creatures without the shadow of Authority so to do? Can there be a more impious abuse of Speech, than maliciously to curse men; nay to court the Devil himself to avenge us of those we are angry with? Nay, can any thing be more monstrously absurd, than to wish for and desire those things which would make our selves intolerably miserable? For should the Execra- tions



tions of passionate men take place, their Souls would be filled with horror, their Faces with confusion, and they need no other Curle to make them exquisitely Wretched, than serious Reflections on the Mischiefs they had occasioned.

*Q.* What is the last Transgression ?

*A.* By profane speaking to dishonour God's Sacred Name our selves, and to provoke others to imitate our unhappy example.

Were our hearts possessed of Reverend and Awful thoughts of God and his most Holy Name, we could not treat things Sacred with Contempt ; for if our hearts were right towards God , we should not profane his Name Lev. 19. 12. *he then that seems to be religious and bridleth not his Tongue, he deceiveth his own heart, and his Religion is vain,* Jam. 1. 26. Nay 'tis not sufficient that we keep the door of our own lips, but we must avoid irritating others or perswading them to break their Vows and Oaths; for when we tempt men to Blasphemy we partake of their guilt, and are liable to God's just displeasure.

*Q.* What doth this Law require of us ?

*A.* In general to Honour God's Sacred Name.

*Whether we eat or drink, or whatever we do we must do all to the Glory of God,* 1 Cor. 10. 31. *Angels, Sun, Moon, Stars, Heavens, &c.*

*Kings*

their Souls, all People, Young and Old, &c. are to praise the Name of the Lord, &c. Psal. 148. Nay every thing that hath Breath must praise the Lord, Psal. 150. 6. We are to say continually, let God be magnified, Psal. 70. 4. and Blessed be his glorious Name for ever, Psal. 72. 19. Not only when the Lord gives, but also when he takes away we must cry out *Blessed be the Name of the Lord*, Job 1. 21.

*Q.* In particular how must we Honour God's Name?

*A.* By Swearing on Solemn occasions.

Swearing in its own Nature is a Religious Act, and excellently expresses our Belief of God's Attributes and Providence; and therefore he commanded the Jews to *fear the Lord, and to swear by his Name*, Deut. 6. 13. Further, an Oath for Confirmation to men is an end of all strife, Heb. 6. 16. and by maintaining Right, preserving Peace, and protecting Truth, very often procures good Will among men; Nay, to countenance our honouring God by Oaths, we have the great Jehovah for an example, who *swore by himself*, v. 13. we have the Angel for a President, who *swore by him that ruleth*, Rev. 10. 6. and the great St. Paul did not scruple to *call God for a Record upon his Soul*, 2 Cor. 1. 23.

*Q.* How must we swear in order to Glorify God's Name?

*We*

*A. We must swear the Lord liveth in Truth in Righteousness, and in Judgment, Jer. 4. 2.*

1. We must swear by the Lord, by the Name of God, for unto me, saith God, every Tongue shall swear, Isa. 45. 23. and therefore swearing is called *The Oath of the Lord*, Exod. 22. 11. and *The Oath of God*, Eccles. 8. 2. 2. We must swear in Truth, we must say the truth in Christ and lie not, our Conscience must bear us out as Witnesses in the Holy Ghost, Rom. 9. 1. He that sweareth must swear by the God of Truth, Isa. 65. 16. and therefore must swear to nothing but what is strictly true. 3. We must swear in Righteousness or Justice, and therefore we must swear to nothing but what may be performed with a safe Conscience; for if a Son of Man swear, pronouncing with his Lips to do evil, he shall confess that he hath sinned in that thing, Lev. 5. 45. So that unlawful Oaths are better broken than kept; they bind indeed, but 'tis to a serious Repentance. Lastly, We must swear in judgment, not rashly, but with deliberation, not on trivial occasions, but on urgent Necessity; for we must not be rash with our mouths, or hasty to utter any thing before God, Eccles. 5. 2. and when thus we swear God's Name is glorified, Peace secured, and the true ends of Religious Oaths effectually answered.

*Q. What is the last thing required by this Law?*

A. To speak of whatever belongs to God with an awful Reverence.

If our Speech ought alway to be with Grace seasoned with Salt, Col. 4. 6. then more especially when we treat of Sacred things, our mouths shou'd utter nothing but what is good to the use of edifying, that it may Minister Grace to the Hearers, Ephes. 4. 29. Out of the abundance of the heart the mouth speaketh, Matth. 12. 34. Were then our hearts filled with an awful sense of God's Majesty, we could not utter or hear impious Jestes and profane Discourse with pleasure.

1. Learn that useful but difficult Lesson of taking heed to your ways that you offend not with your Tongues; for if you lust to live long, and would feign see good days, you must keep your Tongues from evil, and your lips that they speak no guile, Psal. 34. 13. for he that keepeth his Mouth keepeth his Life; but he that openeth wide his lips shall have destruction, Prov. 13. 3. If you desire to be without Hypocrisy Religious, you must seriously purpose that your mouths shall not offend, Psal. 17. 3. for the man that seemeth to be Religious and bridleth not his Tongue, he deceiveth his own heart, and his Religion is vain, Jam. 1. 26. Lastly, If you desire to see God's Face with comfort, you must earnestly beg of him to set a watch before your mouths, and to keep the door of your lips, Psal.

141.3. *for, for every idle word that men shall speak they shall give an account thereof in the day of Judgment; for by thy words thou shalt be justified, and by thy words thou shalt be condemned.* Matth. 12. 36, 37.

2. Learn to possess your Souls with such profound reverence for God's dread Majesty as that you may never think of or mention his Glorious Name but with the highest Veneration: By which means you'll not only avoid the detestable sins of Perjury, &c. but also will Honour his Sacred Name, and Word, and all things belonging to him in your Lives and Conversations, and then your Speech will be *always with Grace seasoned with Salt, and you will happily keep your Tongues from evil, and your lips that they speak no guile.*



# SECT. XIII.

*of the Fourth Commandment, concerning the Sanctification of God's-day.*

THE foregoing Section treated of the honour due to God's Name, in this shall discourse of the honour due to his day. Tho' the Jewish Sabbath was for a covenant and Sign between God and the Children of Israel, Exod. 31. 17. yet are there duties implied in the fourth Commandment perpetual Obligation, and positively moral. For allowing God is to be worshipped, and that publicly, we must allow it necessary at times be publicly ascertained for that worship. Nay, were we left at liberty to worship God when we pleased, we shou'd then neglect that reasonable Service he requires of us, and at last be tempted to live without hope, and without God in the world. Whereas a pious observation of the stated times for divine Worship, will be of admirable use toward retrieving the Honour of Religion, and making men holy, vertuous and good. Wherefore, seeing the main Duty contained in the Fourth Commandment

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obligeth us and all Mankind, and that fatal effects are produced by the neglect, and happy Consequences attend the Religious Performance of that Duty. Let us endeavour to understand the Law which follows.

*Q.* What is the Fourth Commandment?

*A.* Remember to keep Holy the Sabbath day, &c.

*Q.* What Duty towards God do you learn by this Law?

*A.* To Serve him truly all the days of our Life; especially on the Seventh day, commonly called *The Lord's-day*.

In explaining this Law inquire we 1<sup>st</sup>, Whether some Portion of our time must be dedicated to God's immediate Worship. 2<sup>dly</sup>, What part of our time must be thus Dedicated. 3<sup>dly</sup>, Whether we are obliged to observe the Jewish Sabbath. 4<sup>thly</sup>, Why we keep Holy the Lord's-day. 5<sup>thly</sup>, What must be avoided, in order to avoid profaning the day. And 6<sup>thly</sup>, How it must be spent in order to keep it Holy.

*Q.* Must some portion of our time be dedicated to God's immediate Service?

*A.* Yes: Reason teacheth that if God is to be Worshipped, a Holy Rest is necessary for the discharge of that Worship.

'Tis our *Reasonable Service* frequently to reflect on the Wisdom, Goodness and Power

of God, illustriously displayed in the Creation and Government of the World, and in the Redemption of Mankind by Jesus Christ. And 'tis equally reasonable that we should not be perpetually carking and caring for the Body ; but sequester some of our time for the relaxation of our Minds, for the improvement of our Souls, and for the Celebration of God's Glory. We can no more do *two things* than serve *two Masters* at once ; Wherefore, in order to Honour God with our Hearts, and Worship him without Distraction, we must allot some part of our time for the performance of Religious Duties ; and seeing if the part of time allotted be either short, or but seldom returning, the impressions of God and Holiness which his Worship is designed to make on the Worshippers, will be weak and faint ; therefore 'tis necessary that the time shou'd be so long, and shou'd so frequently return, as that we may have strong and lasting apprehensions of God and religion made on our Minds.

*Q.* What portion of our time ought to be allotted ?

*A.* Revelation teacheth that at least every seventh Day should be Dedicated to God.

Upon God's finishing the Creation, he appointed every *Seventh day* to be a Holy Rest to himself: *God Blessed the Seventh day, and*

*Sanctified it*, Gen. 2. 3. This was not spoke by way of anticipation, because 1<sup>st</sup>, the end of Hallowing the Seventh day, was to keep in mind God's resting from the work of Creation; but this the Patriarchs were as much obliged to remember as were the Jews. 2<sup>dly</sup>, *Remember the Sabbath-day*, seems to imply that that day was observed before this Law was given, tho' the Observation was almost forgotten. 3<sup>dly</sup>, We read that before the promulgation of this Law the Jews observed the *Seventh-day*, Exod. 16. 26. After the Jews became God's peculiar People, the *Seventh-day* was by many positive Laws solemnly Sanctified, the keeping it made up a great part of their Religion, and the Contempt of it was severely punished by God.

*Q.* Are we obliged to observe the precise *Seventh-day*, called the Jewish Sabbath?

*A.* No; for the precise *Seventh-day* was temporary, and only oblig'd till the fulness of time was come.

The observation of the Jewish Sabbath had a peculiar respect to the Children of Israel 'twas for a Covenant and a sign to the Jews who were under the most strict obligations of observing the same; for they were to hallow his Sabbaths, they being a sign between God and them, Ezek. 20. 20. but in the fulness of time when God was manifested in our flesh, the Law

which

which had a shadow of good things to come, Heb. 10. 1. lost its binding vertue. Therefore with St. Paul, let no man judge you in meat or drink, or in respect of an Holy-day, or of the new-moon, or of the Sabbath-days, which are a shadow of things to come, but the body is of Christ, Col. 2. 16, 17. Nay, he sharply reprehends the Galatians for Judaizing; and when Christ had made them free, esteeming themselves obliged to practice the Legal Rites; How, saith he, ye return again to those weak and beggarly elements, whereunto ye desire again to be in Bondage, Gal. 4. 9, 10. observe days, &c.

Q. But if a Seventh-day is to be observed, and we are not to observe the precise Seventh-day which the Jews observed, what Seventh-day are we obliged to keep Holy.

A. We are to Observe that Seventh-day called the Lord's-day, on which our dear Redeemer rose with healing in his Wings.

Altho' the Fourth Commandment is not to be observed in all its parts, according to its literal and direct intention; yet we learn from it that 'tis God's Will and our Duty, frequently to call to mind the glorious works of God, and his wonderful doings for the children of men: Further, that we shou'd not distract our minds with constant Cares, and exhaust our Bodies with perpetual Labour; but allow our selves frequent opportu-



nities of Meditating on Heavenly things, and pursuing our noblest Interests ; Nay we learn from it to allow our dependants a due rest from their Labours, and to be merciful even to our Beasts. But to these purposes we are to allot as much of our time under the Gospel, as the Jews did under the Law ; for God has vouchsafed us much greater Mercies, and proposes much greater Rewards than he did to them ; and therefore we ought to exceed them in grateful Piety : If therefore they observed a *Seventh-day*, much more reason have we to keep Holy a *Seventh-day*.

*Q.* Why do you observe and keep Holy that *Seventh-day* ?

*A.* Because on it the greatest things were done for our Souls ; Christ Sanctified it by his Practice, the Apostles after his Ascension kept it Holy, and the Catholick Church ever since has Religiously observed the same.

He who was delivered for our Offences, was on this day raised for our justification, Rom. 4. 25. 'tis therefore called *The Lord's-day*, Rev. 1. 10. On this day the Apostles were in a miraculous manner filled with the Holy Ghost, Acts 2. 4. So that on this day was finished that Miracle of a Mercy, the Redemption of the World by our Lord Christ Jesus ; who appeared to his Disciples after his Resurrection on on this day : for the first day of the Week

came

came Jesus and stood in the midst, John 20. 19. and after eight days came Jesus, the doors being shut, v. 25. and when he appeared to them, he spake to them of the things pertaining to the kingdom of God, Acts 1. 3. and so by his own Practice he Dedicated the day to the Christian Worship. Further, after his Ascension the Blessed Apostles observed this day; for they met upon the first day of the Week to eat Bread, Acts 20. 7. And upon the first day of the Week men were enjoined to lay by them in store as God had prospered them, 1 Cor. 16. 2. so that 'tis highly probable the Lord of the Sabbath informed his Disciples, that 'twas his Will that for the future the first day of the week shou'd be observed for a holy rest unto the Lord, and that thereupon there were Apostolical Orders for observing that day, seeing the Apostles and Apostolical Churches constantly celebrated that day in its weekly course. And 'tis beyond dispute that ever since, in all Ages, among all Christians, the Lord's-day has been kept Holy with Religious Solemnity. For these reasons therefore we keep Holy the Lord's-day, the Queen of days, on which our life rose, and Victory over death was gotten; and to the Contentions who refuse hallowing this day we apply St. Paul's words, that we have no such custom, neither the Churches of God, 1 Cor. 11, 16.

**Q.** What must you avoid, in order to avoid profaning this day?

**A.** Offending God, by acting contrary to his Laws.

A Christian's Life is to be a continual Sabbath or rest from sin; for *Christ redeemed us to purify to himself a peculiar people zealous of good works*, Tit. 2. 14. But if we serve the motions of sin on the day Dedicated to God, we give that which is Holy unto Dogs, Matth. 7. 6. On God's day we are not to do our own ways, or find our own pleasures, or speak our own words, Is. 58. 13. If then instead of serving God on his own day we do the drudgery of the Devil and our Lusts, the Holiness of the day heightens our guilt and aggravates our Transgressions.

**Q.** What further must you avoid?

**A.** Bodily Labour, and all manner of work, save Works of Necessity, Decency and Charity.

The Jews concerning their Sabbath were in many things *too superstitious*; but let not the fear of *Jewishly* keeping the Lord's-day tempt us to run to the contrary extream. The Lord of the Sabbath has assured us, that the Sabbath was made for man, and not man for the Sabbath, Mark 2. 27. and with the utmost exactness hath determined that works of Necessity, Decency and Charity, may with a safe

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Conscience be exercised on the *Lord's-day*, vid. Matth. 12. 10. Luke 13. 14. But if a Seneca could justify the Institution of Festival days, as a necessary Temperament for mens pains, and as Plato the appointment of Festival Seasons, for an ease and a Cessation from their Toils; shall not we confess that there remains a rest unto the people of God, Heb. 4. 9. Business diverts the Mind, and Labour is painful to the Body; we can't therefore be seriously Religious at the same time that we give way to either. As they who deprive God of his Tythes are said to rob him, Mal. 3. 8. so they who spend his day in Mammons Service, are guilty of the like Abomination; and 'tis monstrously absurd to hope what they then take in hand shou'd prosper, since the time in which they do it is stole'n from that God on whom they intirely depend for Success. Nay, is it imaginable that God shou'd be in our thoughts the other six days of the Week, when the World and our Lusts have such an intire Dominion over us, as that they'l not allow us rest on the *Lord's-day*. Remember this day God hath Sanctified to himself, what therefore he hath Sanctified let not man presume to make Common.

Q. But Idleness is the Parent of most sins, seeing then this day must not be employed about Business or Labour, how must you spend

spend it in order to keep it Holy ?

*A.* In the publick and private Worship of God.

The day is set apart by God to be wholly applied to the means for Sanctifying our Natures, or to the practice of that Sanctification wrought in us by those means. Accordingly the Apostles met on this day for Religious Worship, and we must imitate them if we desire to keep Holy *the Seventh day*; our minds are then (or ought to be) freest from Cares, and our Bodies from Weariness; and consequently we fitted and prepared to *Worship God with a Holy Worship*. To this purpose take care that on the Lord's-day you bring yourselves, by private Devotions and heavenly Meditations, to a Religious Temper, that so you may prepare your hearts, and not belike those who tempt God: Then conscientiously frequent the places for publick Worship, and when you go to the House of God, *keep your Feet, and be more ready to hear, than to give the Sacrifice of fools*, Eccles. 5. 1. The publick offices of Religious Worship being discharged with a pious Reverence, the remainder of the day, must be spent in instructing our Dependents, in provoking each other to Love and good Works by Religious Conferences; in Meditating on Heavenly things, and in pouring out our Souls to God in private Prayers



by which means we shall keep Holy *this day* which the Lord has made, and have just grounds to rejoice and be glad in it, Ps. 118. 24.

Hath God graciously allowed us *six days* to make an honest Provision for our selves and families? and doth he expect every *Seventh-day* should be Dedicated to himself, let us then take special care that we don't profane the Lord's-day by prosecuting unnecessary Business, or indulging our selves in vain pleasures; Let us with an unaffected Piety Dedicate our Souls and Bodies to God, and spend this day in a hearty endeavour to perfect Holiness in his fear. A vein of serious Piety will run through any place where this day is solemnly observed, and the persons Sanctifying it will be the better for it all the week after. Nay, hallowing this day will be the best method to secure us a happy immortality, and prepare us for an eternal rest in Heaven, where without ceasing we shall sing praises to God, and to the Son who is Lord of the Sabbath. Remember therefore to keep Holy the *Seventh day*.

## Sect. 14.

*Of the Fifth Commandment, concerning the Duty we owe to Parents and Superiors.*

**T**HE First and great Commandment is to love God with all the heart, Soul and Mind, and the Second is like unto it, to love our Neighbours as our selves; on these two Commandments hang all the Law and the Prophets, Matth. 22. 37. But seeing the Duties of the Two Tables are joined together by the Eternal Wisdom of the Father; let not man presume to put them asunder. Certain it is, the Royal Law of Loving our Neighbours as our selves, Jam. 2. 8. and the equitable injunction of doing to others as we would they should do to us, Matth. 7. 12. are the Commands of God, are exceeding reasonable in themselves, and admirably useful to Mankind; a due observation of them will highly promote the Glory of God, will truly advance the Interest of Religion, and effectually secure the Peace and Happiness of Mankind: Therefore we must Conscientiously discharge the Duties relating to our Fellow Creatures, if we desire to be without Hypo-

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Hypocrisy Religious. For the same God who requires us to *Love him with all the heart*, commands us to *Love our Brother also*, 1 John 4. 21. *he that hateth his Brother is in darkness*, ch. 2. v. 9. *he that loveth not his Brother is not of God*, ch. 3. v. 10. *If a man say I love God and hateth his Brother, he is a Liar, &c.* ch. 4. v. 20. To live then in the contempt of the Second Table is to affront God, and abuse our selves. Let us therefore endeavour to understand, and resolve to practice our Duty towards our Neighbour, that so our Religion may not be defective, that so there may be *Glory to God in the highest, on earth peace, and good will among men.*

*Q.* What is the Fifth Commandment?

*A.* Honour thy Father and Mother, that thy days may be long in the land which the Lord thy God giveth thee.

*Q.* What is your Duty towards your Neighbour, that you learn from this Law?

*A.* My Duty towards my Neighbour is to love him as my self, and to do unto all men as I would they should do unto me; to love, honour and succour my Father and Mother, to honour and obey the Queen, and all that are put in Authority under her; to submit my self to all my Governours, Teachers, Spiritual Pastors and Masters; to order my self lowly and reverently to all my Betters.

In

In explaining this Law inquire we 1<sup>st</sup>, What is meant by *Honour*; 2<sup>dly</sup>, In how large sense the words *Father and Mother* are to be understood; 3<sup>dly</sup>, What are the particular Duties we owe to the several Relations which the words *Father and Mother* signify; and 4<sup>thly</sup>, The encouragement of *Long Life* proposed to those who keep this Law.

*Q.* What is meant by the word *Honour* in this Law?

*A.* The inward esteem, and outward respect due to Superiours.

The end of the Fifth Commandment is to secure to Superiours the value, esteem and respect which is due unto them; and all the particular acts of Duty owing to such, are aptly denoted by the word *Honour*, which in Scripture is expressive of inward value, thus *honour all men*, 1 Pet. 2. 17. and outward respect thus, *he honoured us with many Honours* Acts 28. 10. The word *Honour* takes its sense from the Person it relates to; the Party then to whom *honour* is to be paid must determine its meaning and extent; and consequently the full import of that word will be best explained, by laying down the particular Duties belonging to the several Parties to whom *Honour* is due.

*Q.* What do you mean by *Father and Mother*?

*A.* Not only those to whom we owe respect of filial duty, but also those to whom we owe respect of civil duty. 1<sup>st</sup>, By *Father* we understand our natural Father, and our spiritual Father, who are in the same manner maintained. 2<sup>dly</sup>, By *Mother* we understand those who are in the same manner maintained. 3<sup>dly</sup>, By *Father* we understand those who are in the same manner maintained. 4<sup>thly</sup>, By *Mother* we understand those who are in the same manner maintained. 5<sup>thly</sup>, By *Father* we understand those who are in the same manner maintained. 6<sup>thly</sup>, By *Mother* we understand those who are in the same manner maintained. 7<sup>thly</sup>, By *Father* we understand those who are in the same manner maintained. 8<sup>thly</sup>, By *Mother* we understand those who are in the same manner maintained. 9<sup>thly</sup>, By *Father* we understand those who are in the same manner maintained. 10<sup>thly</sup>, By *Mother* we understand those 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What are those to whom *Honour* is due, on the account of their Authority, Office, or any Excellency.

1<sup>st</sup>, By *Father* and *Mother* we are to understand our Natural Parents, from whom we received Life, and by whose care we were Maintained and Educated. 2<sup>dly</sup>, Civil Parents, who are invested with Authority, act in subordination to God, and are his Ministers, who in profane and sacred Writings are styled *Fathers*; 3<sup>dly</sup>, Spiritual Parents, the stewards of the Mysteries of Christ, who watch over our Souls, and must give an account of them. Thus Micah desired the Levite to be a *Father and Priest unto him*, Judges 17. 10. and St. Paul *begat the Corinthians thro' the Gospel*, 1 Cor. 4. 15. 4<sup>thly</sup>, Masters and Teachers, Elisha called Elias, *My Father, my Father*, 2 Kings 2. 12. The Servants of Naaman likewise stiled him their Master, Father, 2 Kings 5. v. 13. and St. Paul called Timothy his son, Phil. 2. 22. Lastly, all who are Superior to us on the score of Age, Office, or any Excellency. We are to *entreat an Elder as a Father*, 1 Tim. 5. 1. Joseph was a *Father* to Pharaoh, Gen. 45. 8. and Job a *Father* to the Elders, Job 29. 16. and Jabel and Jubal for inventing things useful are called *Fathers*, Gen. 4. 20, 21.

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*Q.* What is the *Honour* due to our Natural Parents?

*A.* To Love them cordially, to obey them respectfully, and to support them, if they need our assistance, cheerfully.

The Foundation of our Duty to our Natural Parents is *Love*, which is so reasonable as well as Natural a Duty, that few have the Confidence to own they want it: It is fulfilled when we take such courses as will most probably secure and encrease that affection, and avoid whatever may diminish and lessen it. *A Son honoureth his Father*, Mal. i. 6. i. e. has a tender regard to his welfare, shuns whatever may offend him, speaks to him with Reverence, and behaves himself towards him with a dutiful Respect: for 2dly, We must obey them. The Wisdom, Experience and Capacities of Parents, render them superior to their Children; and the Happiness of Children is the Parents prime end; therefore reason teacheth us that we must obey, *this is right in the Lord*, Ephes. 6. 1. our Saviour was Subject to his Parents, Luke 2. 51. And God calls for our Obedience from the title and relation he hath to us of a *Father*. 3dly, We must Support them; for we are to *requite our Parents*, 1 Tim. 5. 4. If we provide not for them *we are worse than Infidels*, v. 8. The Jews therefore had this common saying, *You must*

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Honour God with your Substance if you have it ; but you must honour your Parents whether you have it or no ; for you must beg for them and more, you must work to help your Parents. No marvel then our Saviour should be so extreamly incensed against those , who supposed a case which countenanced refusing to Succour an aged or decayed Parent, Matth. 15. 6. read Eccclus. 3. to v. 18.

*Q.* What is the *Honour* due to those in Authority ?

*A.* To think and speak Reverently of them, to submit our selves unto them, and to pray earnestly for them.

Government is necessary for maintaining the Peace and Harmony of the World , and therefore the infinitely and transcendently good God has fenced and secured the *Honour* due to Authorities & Powers, by obliging us first, to think and speak reverently of them ; we must *Honour the King*, 1 Pet. 2. 17. We must fear the Lord and the king, Prov. 24. 21. We must not curse the King, no not in our thoughts, Eccles. 10. 20. We must not revile the Gods , or curse the Ruler of the People , Exod. 22. 28. Secondly , To yield a prompt Obedience to their Lawful Commands ; For every Soul must be Subject to the higher Powers , not only for Wrath but Conscience sake, &c. Rom. 13. They must submit to every Ordinance of man for the Lord's sake,

fake, 1 Pet. 2. 13. *They must render to Caesar the things that are Caesar's*, Matth. 22. 21. Now this is a Duty of such vast Moment, that God's Ministers are in a particular manner commanded to put the people in mind to be Subject to Principalties and Powers, to obey Magistrates, Tit. 3. 3dly, To Pray for them: The Happiness and Security of a People depend much on the Administration of Governours, and therefore we are exhorted to make *Supplications for Kings, and all in Authority; that under them we may lead quiet and peaceable Lives, in all Godliness and Honesty* 1 Tim. 2. 1, 2.

*Q.* What is the Honour due to Spiritual Pastors and Teachers?

*A.* To Obey the Word Preached by them, to esteem them for their Works sake, and to allow them a just and comfortable Maintenance.

1st, Obey them that have the Rule over you and submit your selves, for they watch for your Souls, Heb. 13. 17. They are the Ministers of Christ, and Stewards of the Mysteries of God 1 Cor. 4. 1. They are Ambassadors for Christ praying you in his stead to be reconciled to God 2 Cor. 5. 20. Whoever therefore refuseth to hear their Words, exposeth himself to a severer doom than will be passed on Sodom and Gomorrah, Matth. 10. 14, 15. 2dly, esteem them for their Works sake: *Know them which*

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labour among you and are over you in the Lord, and admonish you, and esteem them very highly in love for their works sake, 1 Thess. 5. 12, 13. hold them in reputation, Phil. 2. 29. for he that despiseth them, despiseth Christ, Luke 10. 16. remember therefore them which have the rule over you, and have spoken to you the word of God, Heb. 13. 7. and value them on the account of their relation to God, and for their works sake. Lastly, Allow them a comfortable Maintenance, they who preach the Gospel shou'd live of the Gospel, 1 Cor. 9. 14. and Elders who rule well are to be accounted worthy of double honour, 1 Tim. 5. 17. let therefore him that is taught in the word, communicate to him that teacheth in all good things, Gal. 6. 6.

*Q.* What is the Honour due from Servants to their Masters?

*A.* To serve them with Fidelity and Diligence, and to be fearful of offending them.

The good and order of Mankind, and welfare of the world render it reasonable that Servants shou'd be careful, honest and diligent. Therefore they are required to obey in all things their Masters according to the flesh, not with eye-service as men pleasers, but in singleness of heart, pleasing God, Col. 3. 22. with good-will doing service, Eph. 6. 7. not purloining, but shewing all good Fidelity, Tit. 2. 10. Therefore Ministers must exhort Servants to be obedient to their

own Masters, and to please them well in all things, not answering again, v. 9. They are to count their Masters worthy of all honour, 1 Tim. 6. 1. They are to be obedient to them with fear and trembling, Ephes. 6. 5. to be subject to them with all fear, not only to the good and gentle, but also to the froward, 1 Pet. 2. 18, &c.

*Q.* What is the Honour due from Inferiours to those above them?

*A.* We are to treat our betters with a humble respect.

Blessed are the Meek, for they shall inherit the earth, Matth. 5. 5. The Lord shall lift them up, Psal. 147. 6. Beautify them with Salvation, Psal. 149. 4. Guide them in Judgment, and teach them his way, Psal. 25. 9. instead then of slighting or envying your betters, Learn of Christ who was meek and lowly in heart, Matth. 11. 29. Shew out of a good Conversation your works with meekness of Wisdom, Jam. 3. 13. for the ornament of a meek and quiet Spirit is in the sight of God of great price, 1 Pet. 3. 4.

*Q.* What are they to whom Honour is due bound to by this Law?

*A.* They are bound to discharge towards those below them, Offices of futable Love, Care and Protection, &c.

Parents must provide for their household, 1 Tim. 5. 8. bring up their Children in the Nurture of the Lord, Ephes. 6. 4. and not provoke them to wrath

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anger, least they be discouraged, Col. 3. 21. Magistrates must be the Ministers of God for good, a terror to evil doers, and a praise to them that do well, Mercy and Truth must preserve them, Prov. 20. 28. They judge not for man but for the Lord, and therefore the fear of the Lord ought to be upon them, 2 Chron. 19. 6, 7. Pastors must take heed to themselves and Flock, Acts 20. 28. They must be an Example to the Believers, 1 Tim. 4. 12. They must preach the word, be instant in season out of Season, &c. Tim. 4. 2. Masters must not rule over their servants with rigour, Lev. 25. 43. must forbear threatening, Ephes. 6. 9. and must give to them that which is just and equal, Col. 4. 1. Lastly, Superiours ought to be cloathed with Humility, Pet. 5. 5. not thinking of themselves more highly than they ought to think, Rom. 12. 3. but in lowliness of mind esteem others better than themselves, Phil. 2. 3. remembering that God resisteth the proud, but giveth grace to the humble.

*Q.* What encouragement is proposed to those who keep this Law?

*A.* Long Life, the greatest of earthly Blessings.

This is the first Commandment with promise, Ephes. 6. 2. and if length of days is in the right hand of Religion, long Life must be allowed a congruous Reward to bestow on the grateful-

ly Obedient, to the Persons from whom they received *Life*. But we must not mistake, as tho' by *Long-life* is alway to be understood living many years; for the promise of *Long-life* signifies that they shall be Blessed, and live happily and well. When *Long-life* would be a Blessing dutiful Children may expect it, but sometimes the Righteous are taken away from the evil to come; if then Obedient Children are snatched out of the Land of the Living in Mercy, by their being cut off in the flower of their years, the Promise is not made void but fulfilled. Ordinarily the Prayers of Parents for their Dutiful Children will pierce the Clouds, and the Father of Mercies will confirm their Blessings, and they'll grow in favour with God and man. *Whofo honoureth his Father makes an atonement for sin, and he that honoureth his Mother is as one that layeth up Treasure; whofo knoweth his Father shall have joy of his own Children, and when he maketh his Prayer he shall be heard, &c.* Eccus. 3. 3, &c. Nay, the Blessing of God shall attend obedient Children beyond the Grave, by entitling them to *Life eternal*, in which they shall be employed in honouring, loving and obeying their Father which is in Heaven.

Our Souls ought to be filled with a pious Admiration of the excellency of the Christ-an Dispensation, which has by the most ex-

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act Rules secured the Rights of all sorts and degrees of men. Were the Gospel Principles Religiously observed, all degrees of men would carry themselves at all times, and in all places with such a generous integrity, as that Mankind would be happy, and every individual Person safe and easy ; Superiours would be just and reasonable in their commands, and Inferiours would with cheerfulness obey ; all Transactions would be tempered with Prudence and Charity, Conversation would be delightful, and Society secure ; We shou'd be easy to others, and happy in our selves: This World would be like Paradise restored, all things would move in a most Beautiful and Blessed Order, we shou'd be possessed of a most disinterested Affection for each other ; by which means Peace, Joy, Love and Brotherly Charity would Flourish and abound: Remember therefore through the course of your Lives to pay *Honour to whom Honour is due.*

## Sect. 15.

*Of the Commandments concerning the Person of our Neighbour.*

**T**HE Duties we owe to each other, as differenced into *Superiours* and *Inferiours*, were the Subject of the last Section; In this we are to treat of the Laws, which fence the Lives of men, and secure the comforts of Conjugal Estate, Blessings more prized by and more dear to us than all other earthly Satisfaction. As for Life it is the Foundation of all other Enjoyments, and therefore *skin for skin, yea all that a man hath will he give for it, Job 2. 4.* The security thereof so highly conduceth to publick and private peace, that were not our Persons guarded by a Positive Law, this World would be a very uncomfortable Dwelling, and in a short time would have but few Inhabitants. Next to Life we esteem those who are by Matrimony made one with our selves: The Command of God and a mutual Contract, ratified by the most solemn Promises, render Man and Wife the nearest Relation, and oblige the Parties to the strictest Friendship, and unalterable affection.

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fection : Therefore Almighty Goodness, who delights in the Property of his Servants, hath guarded these invaluable Blessings by the Laws now to be considered.

Q. What is the Sixth Commandment ?

A. Thou shalt do no Murder.

Q. What do you learn by this Commandment ?

A. To hurt no Body by word or deed, to bear no malice or hatred in my heart.

In explaining this Law let us consider, 1<sup>st</sup>, In what Cases 'tis Lawful to take away the Life of another ; 2<sup>dly</sup>, What are the Transgressions ; and 3<sup>dly</sup>, What are the Duties required by this Commandment ?

Q. Is it Lawful on any account to take away the Life of another ?

A. Yes ; Magistrates may cut off Scandalous Offenders, Soldiers may kill their Enemies in a Lawful War, and a private Person may take away the Life of another in defence of his own.

Under the Law, if a Brother, Wife, or friend enticed to Idolatry, he was to be killed, Deut. 13.9. and sometimes men moved by an extraordinary impulse from God, have been highly commended, and amply rewarded for killing Persons ; thus Phineah's for thrusting Zimri and Cozbi through the Belly that they dyed, had the Covenant of an everlasting Priesthood given him, Numb,



Numb. 35. 8. 13. But now no man can take away the Life of another, without a Commission reasonably presumed to be granted by God. And 1<sup>st</sup>, Magistrates are authorized by him *to execute wrath on such as do evil* Rom. 13. 4. 2<sup>dly</sup>, Soldiers in a just war are God's Ministers, and when they kill their Enemies have a tacit Commission from him to do; for 'tis God that dispenceth Success and is the Sovereign Protector of Right, *he stands in the Congregation of the Mighty*, Psal. 82. 1. *giver of Victory to Kings*, Psal. 144. 10. *Mighty in Battel*, Psal. 24. 8. *the Lord of Hosts is his Name*, Isa. 47. 4. And therefore the differences among Princes must be left to his Arbitrament. 3<sup>dly</sup>, Every man has a Natural Right to defend his Life from the unjust Assaults of Blood-thirsty Persons; for *if no Blood shall be shed for a Thief found breaking in, and who is smitten that he die*, Exod. 22. 2. then surely I am Innocent, if when my own Life or anothers is inevitable, I kill him who assaulted me. Lastly, If I take away anothers Life at unawares, Numb. 35. 11. as a City of Refuge was of old allowed to such unwilling Murderers, so Mercy will be vouchsafed to such from generation to generation.

*Q.* What is the first Transgression against this Law?

*A.* Laying violent hands on our selves.

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Our Love to our selves is the Standard of our Duty to our Neighbours; if then we must not kill our Neighbour, much less kill our selves. Suicide is an Argument of the greatest Cowardice, they wanting Courage to encounter with the Difficulties which surround them: Thus *Ahitophel when he saw his Council rejected, hanged himself and died*, 2 Sam. 17. 23. 'Tis an impious Invasion of God's Authority, to him belong the Issues from death, Psal. 68. 20. *'Tis he killeth and maketh alive*, 1 Sam. 2. 6. to destroy therefore his Image without a Commission from him is highly Criminal. And Lastly, 'Tis an unnatural and most Barbarous sin, when God so far abandons us, as to permit us to fall into this Crime, all hopes of Reformation in the actors, or of Mercy from God are precluded; for the last act of their Lives is an abominable sin, and so little or no room is left for Repentance, Hope or Charity.

Q. What is the Second Transgression against this Law?

A. Taking away the Life of another.

Murder is the First-born of the Devil, who was a Murderer from the beginning, John 8. 44. the guilty *run violently in the way of cursed Cain*, Jude 11. have their Consciences so wounded that they oft prove their own accusers, and sometimes Executioners, are detect-  
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ed by surprizing Accidents and wonderful Providences, are to be punished by the Magistrates, *who must shed the Blood of those who shed mans blood*, Gen. 9. 6. and are to have their part *in the Lake which burns with Fire and Brimstone*, Rev. 21. 8. for Murder is a most impious affront to God, is a prodigious Offence against publick Society, is an irreparable injury to our Neighbour, and the extreamest act of Uncharitableness that we can be guilty of.

*Q.* What is the Third Transgression against this Law?

*A.* Hurting our Neighbour's Bodies with Blows, wounding their Minds with Words, and suffering Malice to burn in our Hearts.

We must not only avoid downright Murder, but also maiming, wounding and hurting mens Bodies; for Christians must be harmless as Doves, Matth. 10. 16. and *simple concerning evil*, Rom. 16. 19. for 'tis the Glory of the Gospel, that all its Precepts tend to the good of all men in general, and of every man in particular; and therefore this Law reacheth our Tongues; they whole *Tongues use deceit*, *under whose Lips is the Poison of asps*, *their feet are swift to shed Blood*, Rom. 13. 13, &c. their words cut like a sharp Rasour, Psal. 52. 2. and they are in danger of Hell-fire, Matth. 5. 22. Nay this Law reacheth our hearts, *for being angry with a Brother is murdering him*, he

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that hateth his Brother is a Murderer, 1 John 3. 15. and out of the heart proceed Murders, Matth. 15. 19.

Q. What is the First Duty required by this Law?

A. To be of a quiet and peaceable Temper.

If we desire to walk worthy of the Vocation wherewith we are called, we must with all lowliness and meekness, with long-suffering forbear one another in Love, Ephes. 4. 1, 2. All bitterness and wrath, and anger, and clamour, and evil-speaking must be put away, with all Malice; we must be kind to one another, tender-hearted, v. 31. as much as in us lieth living peaceably with all men, Rom. 12. 18. Wo then to those by whom Offences come, who by envying others, by vaunting and behaving themselves unseemly, by rejoycing in Iniquity, and by other unchristian Methods provoke their Neighbours to anger.

Q. What is the Second Duty?

A. By Forgiving those who injure us, to overcome evil with good.

Charity suffereth long and is kind, is not easily provoked, beareth all things, endureth all things, Cor. 13. 4, &c. obligeth us to put off anger, wrath, Malice, Col. 3. 8. Not to avenge our selves, but give place unto wrath, Rom. 12. 19, &c. Our Saviour when reviled, reviled not again, 1 Pet. 2. 23. and enjoyns us when smitten

on the cheek, instead of a quick resentment and furious revenge, to offer the other also, *Lu* 6. 29. Nay, if our Enemy hunger we must feed him, &c. and so heap coals of kindness on his head, to melt him into a peaceable Temper by which means we shall live long, and see many good days, we shall eschew evil and do good and make even our Enemies to be at Peace with us.

Q. What is the Third and last Duty required?

A. To prevent what in us lieth Quarrelling and Murders among others.

If I see another Murder'd when I can prevent it, I am guilty of the Blood spilt, *Matth* Will being as faulty as tho' my hands were actually embrued. I must preserve my Neighbour's Life, and endeavour if sick by Advice Money, &c. to restore him to Health; if we to compose differences and prevent quarrelling to be a Peace-maker, and called the Child of God *Matth* 5. 9. to promote to the utmost of my Power, Love, Peace and Good Will among men.

Q. What is the Seventh Commandment?

A. Thou shalt not commit Adultery.

Q. What do you learn by this Law?

A. To keep my Body in Temperance, Sobriety and Chastity.

Let us consider 1<sup>st</sup>, What is Forbidden by this



this Law ; 2dly , The Methods to be used by us for enabling us to avoid what is Forbidden.

Q. What are Christians forbid by the Seventh Commandment ?

A. They are forbid cherishing vicious Thoughts, uttering indecent words, and defiling themselves with immodest Actions.

If I climb up to my Neighbours bed by wanton desires, and lust after her, I commit adultery in my heart, Matth. 5. 28. for out of the heart proceed evil Thoughts, Adulteries, ch. 15. v. 19. Therefore Job made a Covenant with his eyes, that he would not think upon a Maid, Job 31. 1. But seeing the thought of foolishness is sin, Prov. 24. 9. let us keep our hearts with all diligence, ch. 4. v. 23. 2dly, Out of the abundance of the heart the mouth speaketh ; a good man out of the good treasure of the heart bringeth forth good things, and an evil man, out of the evil bringeth forth evil, Matth. 12. 34, 35. Therefore look diligently, least any root of bitterness springing up, Heb. 12. 15. you utter perverse things, which will defile the Man ; fornication and uncleanness ought not to be named amongst us, neither filthiness nor foolish talking, Ephes. 5. 3, 4. No corrupt Communication ought to proceed out of our mouth, ch. 4. v. 29. for evil Communication corrupt good manners, 1 Cor. 15. 33. Nay, just Lot was vexed with

with the filthy Conversation of the wicked, 2 Pet. 2. 7. Therefore we must not only avoid speaking obscurely our selves, but discourage it in others; that so discourse, instead of making the modest to blush, may minister Grace to the hearers. 3dly, We must flee Fornication for he that committeth Fornication sinneth against his own Body, 1 Cor. 6. 18. for this is the will of God, even your Sanctification, that ye should abstain from Fornication, and possess your Vessel in Sanctification, not in the Lust of Concupiscence 1 Thes. 4. 3, &c. When therefore you are tempted to any act of uncleanness, with chaste Joseph argue, *How can I do this great wickedness and sin against God*, Gen. 39. 9. Remember the end of such wickedness is bitter as Wormwood, sharp as a two-edg'd Sword, Prov. 5. 4. that lust is a fire that consumeth to Destruction and will root out all thine encrease, Job 31. 12. that by means of a Whorish Woman a man is brought to a piece of Bread, Prov. 6. 26. that her house is the way to Hell, Prov. 7. 27. that Whoremongers and Adulterers God will judge, Heb. 13. 4. that Whoremongers and unclean Persons have no Inheritance in the Kingdom of Christ and God, Ephes. 5. 5. therefore flee youthful Lusts, 2 Tim. 2. 22. abstain from fleshly Lusts which war against the Soul, 1 Pet. 2. 11.

Q. What Methods do you resolve on, in order to avoid Transgressing this Law?

A. I resolve to be carefully and earnestly diligent to avoid filthiness.

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A. I resolve narrowly to watch my heart, carefully to shun excess and drunkenness, and earnestly to pray God to cleanse me from all filthiness of Flesh and Spirit.

*The heart is deceitful and desperately wicked,* Jer. 17. 9. that is, the forge whereall wickedness is hammer'd, out of it proceed Adulteries, and therefore we ought to keep our hearts with all diligence, if we desire to possess our Vessels in Sanctification and Honour. *Lastly, We must watch and be sober,* 1 Thes. 5. 6. and take heed to our selves least our hearts be over-charged with drunkenness and surfeiting, Luke 21. 34. *We must walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in making provision for the flesh to fulfil the Lusts thereof,* Rom. 13. 13. *Be not therefore drunk with Wine, wherein is excess, but be filled with the Spirit,* Ephes. 5. 18. *That so you may mortify your Members which are upon the earth, fornication, uncleanness,* Col. 3. 5. *that so you may keep under your body, and bring it into subjection,* 1 Cor. 9. 27. *Lastly, this Devil will not alway out by fasting alone, and therefore you must add importunate Prayers to the infinitely pure God, to create a clean heart, and to renew a right Spirit within you,* Psal. 51. 10. *and to cleanse you from all filthiness of the flesh and Spirit, that so we may perfect holiness in God's fear,* 2 Cor. 7. 1.

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Let us from the bottom of our Souls lament and mourn for the frequent Murders, and abominably lewd Practices of those who are called by Christ's Name. God the Father is the *author of Peace and lover of Concord*, is *slow to anger and ready to forgive*; God the Son is the *Prince of Peace*, his Gospel is the *Gospel of Peace*; he has raised Charity to so exalted a pitch, as to dazzle the eyes of infidel Spectators, has pressed by the most charming and powerful Motives, the kindest Maxims and best natured Principles; God the Holy Ghost is the *Spirit of Love*, its natural effects are Joy and Peace. The first Christians were distinguished by their disinterested affection to each other; for 'tis by this we are known to be *Christ's Disciples*, if we have love one to another, John 13. 35. Wherefore to see Christians the most fierce and contentious of all men, being Wolves and Tigers instead of gods to each other; fighting with and devouring, instead of protecting and assisting one another, must needs cause the Name of Christ to be Blasphemed, and raise a pious Concern in those who wish well to Zion; Especially considering how that notwithstanding our Holy Religion restrains our very Thoughts and Desires, forbids cherishing the very Appearance of uncleanness; yet there are acted by those who are called with a Holy Calling, such things as

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are not to be named among Christians; that there are Men who glory in their shame, and commit in the face of the Sun such Crimes as their Heathen Ancestors would not think of, without Blushes. But since the days in which we Live are thus intollerably cruel, and infamously Lewd, let us take heed and beware that our Conversation be Innocent and Chaste, that we subdue our Passions, and mortify our Lusts, and so by God's Grace keep our Hands from Blood, and our Flesh from Unclean-ness.

## Sect. 16.

*Of the Eighth Commandment, concerning the Property of our Neighbour.*

**G**OD is the great Proprietor of the World, and by vertue of his absolute Right, he made man have dominion over the works of his hands, and put all things under his feet. But Adam's Posterity being stripped of Innocence, and stained with Corruption, doated immoderately on the World, and by cherishing Dispositions to Fraud, Violence and



Covetousness, made it necessary to part what might have been enjoyed in Common, had man continued innocent, that so every one knowing his own part might be content therewith, and not invade the Right and Property of others. And this Partition being once made, it became necessary that every one shou'd quietly enjoy what was either by the immediate Bounty of Heaven dispenced to, or by God's Blessing on his honest Industry acquired by him; and that as well to preserve common Peace and maintain civil Society among men, as also to encourage diligence and industry in our respective Callings. And this seem'd so reasonable to the Righteous Judge of the World, that he graciously fenced Mens Properties by the positive Law we are now to consider.

**Q.** What is the Eighth Commandment?

**A.** Thou shalt not Steal.

**Q.** What do you learn by this Law?

**A.** To be true and just in all my dealings; to keep my hands from picking and stealing; and to learn and labour truly to get my own living, and to do my Duty in that State of life unto which it shall please God to call me.

In Explaining this Law consider we 1<sup>st</sup>, The Sins forbidden; 2<sup>dly</sup>, The Duties required by it; 3<sup>dly</sup>, The Rules we must square our Actions by, in order to avoid what is forbidden and fulfil what is required.

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**Q.** What is this Law?

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Q. What is the First Transgression against this Law?

A. Taking by Violence as Robbers, or by fraud as sculking Thieves, what belongs to others.

Thieving is expressly forbid in both Testaments, *Thou shalt not rob thy Neighbour*, Lev. 19. 13. *Do not Steal*, Mark 10. 19. 'Tis a sin God has order'd to be punished with a four-fold Restitution, and sometimes with death, *every one that stealeth shall be cut off*, Zeck. 3. 3. *Let none suffer as a Thief*, 1 Pet. 4. 15. 'Tis a sin brings God's Curse along with it, *for the Robbery of the wicked shall destroy them*, Prov. 21. 7. 'Tis a sin that will Ruine us for ever; *he that is Partner with a Thief hates his own Soul*, Prov. 29. 24. *for Thieves shall not inherit the Kingdom of God*, 1 Cor. 6. 10.

Q. What is the Second Transgression?

A. Oppressing the Poor and Needy.

It is an high affront offered to God to oppress his Image and Similitude; *for he that oppresseth the Poor reproacheth his Maker*, Prov. 14. 31. and therefore the cries of them that are oppressed enter into the ears of the Lord of Sabbath, Jam. 5. 4. *who will be a swift witness against those that oppress*, &c. Mal. 3. 5. and *will pour out his Indignation upon them, and consume them with the fire of his wrath*, Ezek. 22. 31. *their Children multiply, 'tis for the Sword*, Job

27. 14. and they shall not feel quietness in their belly, Job 20. 20. Nay, divine Vengeance shall pursue them beyond the Grave, for they shall not inherit the kingdom of Heaven, 1 Cor. 6. 10. therefore rob not the poor, neither oppress the afflicted, Prov. 22. 22. the widow, fatherless or stranger, Zech. 7. 10.

*Q.* What is the Third Transgression?

*A.* Fraud and Dishonesty in our Dealings.

*Tho'* the Children of this World may value themselves as being wiser in their generation than the Children of Light, yet let them know, that if they go beyond or defraud their Brother in any matter, the Lord is an avenger of such, 1 Thes. 4. 6. that if they get riches and not by right, they shall leave them in the midst of their days and at the end be fools, Jer. 17. 11. for a word is denounced against such as build their houses by unrighteousness, and their chambers by wrong. Jer. 22. 13. and no wonder, for a false Balance is an abomination to the Lord, Prov. 11. 1. and so are divers weights and divers measures, Prov. 22. 10. Nay, know that the unrighteous shall not inherit the kingdom of God, 1 Cor. 6. 9. But seeing by defrauding your Neighbours by cunning Practices, you provoke God's Anger, stain your Souls with Guilt, entail a Curse on your Families, and forfeit eternal Life, resolve to be true and just in all your Dealings, for better is a little with Righteousness, than great Revenues without right, Prov. 16. 8.

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Q. What is the Fourth Transgression?

A. Keeping what another hath a Right unto.

'Tis as impossible I shou'd be honest and just whilst I keep what belongs to another, as to be truly penitent for a sin whilst I indulge my self in it; for keeping what is anothers is a continued taking away from him; before therefore I can be reconciled to God, be in Love and Charity with my Neighbour, and enjoy inward Peace of Conscience, if I have done any Wrong by false accusation, cheating, foul dealing in Bargains and Contracts, wrong measures and weights, or by any dishonest Practices, I must make Restitution, Luke 19. 8. for 'tis the wicked only that borroweth and payeth not again, Psal. 37. 21. what we took away violently, or got deceitfully must be restored, Lev. 19. 4. Thus Israel commanded his Sons to carry their Money again, peradventure it was an over-sight, Gen. 43. 12. and Samuel declared to all Israel, that if any could prove he defrauded them he would restore it, 1 Sam. 12. 3.

Q. What must you do to fulfil this Law?

A. I must be strictly just in all my Dealings.

God requires us to do Justly, Mich. 6. 8. assures us that to do Justice is more acceptable to him than Sacrifice, Prov. 21. 3. that he that

walketh uprightly shall dwell on high, &c. bread shall be given him, his water shall be sure, Isa. 33. 15, 16. Nay, that the man that is just, and doeth that which is lawful and right he shall surely Live, Ezek. 18. 5. 9. for a just weight and balance are the Lords, all the weights of the bags are his work, Prov. 16. 11.

*Q.* What further is required of you?

*A.* To rejoyce at my Neighbour's Prosperity, and to promote their good what in me lieth.

*Bitter envying is Devilish*, Jam. 3. 15. Cain when soured with Envy killed Abel, and the Patriarchs moved with Envy sold Joseph into Egypt, Acts 7. 9. Nay, the Chief Priests delivered Christ himself for Envy, Mark 15. 10. which is rottenness of the bones, Prov. 14. 30. and slayeth the silly one, Job 5. 2. wherefore let not your eye be evil because God's is good, but cherish the Divine Grace which is kind and envyeth not, 1 Cor. 13. 4. then instead of working ill to our Neighbour we shall fulfil the Law &c. Rom. 13. 10. we shall be kindly affectioned one to another, Rom. 12. 10. we shall love not only in word, but in deed and truth, 1 John 3. 18. we shall be rich in good works, and fulfil the Law of Christ, and as we have opportunity do good to all, Gal. 6. 2. 10. for Charity is the bond of Perfectness, Col. 3. 14. To encourage you to do good, remember that Charity will cover a multitude of sins.

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itude of sins, 1 Pet. 4. 8. will cause your seed to be Blessed, Psal. 37. 26. will exhort your horn with honour, Psal. 112. 9. will deliver you in the time of trouble, will preserve you and keep you alive, and bless you upon earth, and strengthen you on the bed of Languishing, Psal. 41. 1, &c. and when you die will entitle you to life Eternal, Matth. 25. 46. for if you are not weary in well-doing, in due Season you shall reap, Gal. 6. 9. above all things therefore have fervent Charity among your selves, 1 Pet. 4. 8.

*Q.* What is the First Rule you are to square your Lives by, in order to avoid what is forbidden, and fulfil what is required by this Law?

*A.* To get some honest Calling, in which I resolve by God's Blessing to be diligent.

By this means you'll not only avoid Stealing, but be in a Condition of doing good; for St. Paul enjoins those who stole to steal no more, but to labour, working with their hands, that they may have to give to them that need, Ephes. 4. 28. Nay, according to him if a man will not work neither shou'd he eat, you ought therefore with quietness to work, 2 Thes. 3. 10, 12. Idleness makes more Thieves than Want; they who live without a Calling are Drones, Consuming the Labours of others, to whom Correction would be the greatest Charity. Where, by following a Lawful Calling we shall,

shall, by God's Blessing, instead of encroaching on our Neighbour's Property, become Benefactors to others; especially if we are diligent and industrious; for *the hand of the diligent makes rich*, Prov. 10. 4. *They shall bear Rule*, Prov. 12. 24. *They shall stand before Kings*, Prov. 22. 29.

*Q.* What is the Second Rule?

*A.* To be Content with my present Circumstances.

Content will make you easy to your selves, and Just and Charitable to others, and cause you to *have your Conversation without Covetousness*, Heb. 13. 5. Whereas, if we are uneasy under our present Circumstances, it being natural to attempt freeing our selves from what is grievous, we shall be apt to prolecute unjust Methods to acquire that, the want whereof makes us uneasy: Thus Ahab, because Naboth refused to give him the Inheritance of his Fathers was heavy, would eat no Bread, &c. and took delight in the most Villanous Practices for gratifying his unjust Desires, 1 Kings 21. 1, &c. wherefore *be content with such things as you have; learn in whatever state you are in therewith to be content*, Phil. 4. 11. for *Godliness with Contentment is great gain*, 1 Tim. 6. 6. *God will never leave or forsake those who are content*.

*Q.* What is the Third Rule?

*A.*

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A. To observe the *Royal Law* of Loving my Neighbours as my self, and the *Golden Rule* of doing as I would be done unto.

You would then infallibly *do well*, Jam. 2. 8. your own Breast would be a Court of the strictest Equity; these charitable Maxims would be as good as a thousand Rules, and easily resolve the most difficult Cases: You would then shun the very appearance of injustice, and make it your employ and delight to go about and do good; make then *Self* the Standard of your Dealings with others, and you'll find that injustice, fraud, and all uncharitableness would flee away, and be happily succeeded by Integrity, Mercy and Goodness.

Remember the powerful Obligations you are under of being strictly Just in all your dealings, and charitably Compassionate to those who want. It very sensibly wounds Religion, when men zealous for the Instrumental Duties thereof, neglect *Justice and Truth*, the *weightier matters of the Law*; the former ought to be done, the latter by no means must be left undone. You must *do justly* before you can fulfil what God requires, you must do that *which is lawful and right*, if you expect to live Religiously here, or enjoy Heaven hereafter: for Justice and Judgment are more acceptable to God than the richest Sacrifices.

Sacrifices. Again, be ready to do good and to communicate; this will resemble you to that God who crowneth all things with his Goodness, and to the Son of his Love who went about doing good; this will afford you the most lasting and substantial Pleasure, will bring God's Blessings on your honest endeavours whilst you live, and entitle you to Glory and Immortality when you die. Wherefore be rich in good Works, and lay up in store a good Foundation, for in due season you shall reap, Gal. 6. 9. you shall inherit the Kingdom prepared from the Foundation of the World, Matth. 25. 34.

### SECT. 17.

*Of the Ninth and Tenth Commandments, concerning the good Name of our Neighbour, &c.*

THE foregoing Section explained the Law which secures our Property, we are now to consider the Provision God has made for securing our Reputation, which is often more valued by, and dearer to men than their Estates; for a good Name is better than precious Ointment, Eccles.

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Eccles. 7. 1. *is rather to be chosen than great Riches*, Prov. 22. 1. Nothing is sooner lost, or with greater difficulty recovered than a fair Reputation; and yet speaking evil one of another, is a reigning sin; the principal Business of most Meetings, and that which gives Conversation a pleasing Relish. Whereas, did we treat each other with an ingenious Candor, were we cautious that our Discourses of others were true and charitable; Conversation would be inoffensive, many untoward differences would be happily prevented, we should keep *our Tongues from evil, and our lips that they speak no guile*, Psal. 34. 13. we shou'd *love without dissimulation, & be kindly affectionated one to another*, &c. Rom. 12. 9, 10. To engage us so to do, let us endeavour to understand the just meaning of the following Laws.

*Q.* What is the Ninth Commandment?

*A.* *Thou shalt not bear false Witness against thy Neighbour.*

*Q.* What do you learn from hence?

*A.* *To keep my Tongue from evil speaking, lying and flandering.*

Inquire we 1<sup>st</sup>, What are the Transgressions against this Law; 2. What the Duties required by it; and 3<sup>dly</sup>, What the likeliest Methods to prevent our doing what is forbidden, and neglecting what is required.

*Q.* What is the first Transgression against this Law? A



*A.* Speaking what we know is false, with an intent to deceive.

The sin of Lying makes us odious to God, infamous to men, like to the Devil, and liable to Hell: 1st, *Lying lips are abomination to the Lord*, Prov. 12. 22. *therefore you shall not lie one to another*, Lev. 19. 11. *you must put away lying Lips*, Col. 3. 9. 2dly, Lying exposes us to the greatest Infamy, insomuch that when Lyars speak Truth they are not believed; *therefore a poor man is better than a Liar*, Prov. 19. 22. *good men will not suffer them to tarry in their sight*, Psal. 101. 7. 3dly, *When the Devil speaketh a Lye, he speaketh of his own; for he is a Liar and the Father of Lies*, John 8. 44. Lastly, *He that speaks Lies shall not escape, he shall perish*, Prov. 19. 5. 9. *Liars shall have their part in the Lake which burns with fire and brimstone, with Murderers and Idolaters*, Rev. 21. 8. Wherefore *hate Lying*, Prov. 13. 5. Pray to God to remove far from you *vanity and lies*, Prov. 30. 8.

*Q.* What is the Second Transgression?

*A.* Speaking on false or uncertain grounds what will be injurious to our Neighbours.

This is a sin of a very heinous Nature: *A man that bears false Witness against his Neighbour is a maul, a sword and sharp arrow*, Prov. 25. 18. *the poison'd Tongues of slanderers bite like Serpents, and sting like Adders*, Prov.

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3. 32. they give wounds which are incurable;  
 as a mad-man who casteth fire-brands, arrows and  
 death, so is the man that defameth his Neighbour,  
 Prov. 26. 18, 19. the greatest innocence can't  
 guard us from false Witnesses that speak Lies,  
 Prov. 6. 19. that lay to our charge things we  
 know not, Psal. 35. 11. that raise false reports,  
 Exod. 23. 1. Under the Law, if a false Wit-  
 ness testified falsely against his Brother, they were  
 to do to him as he had thought to do to his Brother,  
 Deut. 19. 19. What shall be done to the false  
 Tongue, even mighty and sharp arrows with hot  
 burning coals, Psal. 120. 3. God will cut off those  
 who privily slander their Neighbour, Psal. 101. 5.  
 for such are the lively Image of that accursed  
 spirit, whose black Character is the accuser of  
 the Brethren, Rev. 12. 10. The Devil has his  
 Name from Calumny and false Accusation,  
 and 'tis his Nature to tempt men to imitate  
 him in this Diabolical Practice, and therefore  
 slandering tongues may truly be said to be set  
 in fire of Hell, Jam. 3. 6.

Q. What is the Third Transgression?

A. To speak or believe Uncharitable  
 Truths.

Men too oft, with an unpardonable wan-  
 donness, play and sport with the good Names  
 of others; sometimes they wound with sly  
 insinuations, with words smother than Butter,  
 sharper than Oyl, which yet are very swords, Psal.

55. 21. and sometimes with rude and virulent Expressions : This unchristian Temper occasions among Men *Debates, Envy, Strife, Backbitings, Whisperings, Tumults*, 2 Cor. 12. 20. it fills them with all unrighteousness, makes them full of *Malignity*, and causeth them to be inventors of evil things, &c. Rom. 1. 30. for the words of Tale-bearers are as wounds, they go down to the inmost part of the Belly, Prov. 18. 8. a whisperer separates chief friends, Prov. 16. 28. where as if there be no tale-bearer the strife ceaseth, as the fire goeth out where no wood is, Prov. 26. 20. to check this base humour we are strictly forbidden to speak evil one of another, Jam. 4. 11. and God's Ministers are required to put the people in mind to speak evil of no man, Tit. 3. 2. Were we not extreemly ill-natured, we could not delight in ripping up the Follies, in exposing the imaginary faults, in wounding the Credits, and lessening the Reputations of others : Whether then it be friend or foe, talk not of other mens Lives ; and if thou canst without offence, reveal them not, Ecclus. 19. 8. refrain your tongue from back-biting, for there is no word so secret that shall go for naught, and the mouth that believeth slayeth the soul, Wisd. 1. 11. Take heed not of other mens Lives, if thou hast heard a word let it die with thee and be cold, it will not burst thee, Ecclus. 19. 10. Believe not every Tale, v. 15. Be not forward to give Credit to

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the uncharitable Discourse of others, and you will easily keep your own Tongues from evil speaking.

Q. What is the First Duty required by this Law?

A. To be sincere and faithful in all our Conversation.

This will qualify us for God's Service; for *he that would abide in God's Tabernacle, &c. must speak the Truth from his heart*, Psal. 15. 1, 2. *will make us like the faithful God*, Deut. 7. 9. *who is not as man that he should lie*, Numb. 23. 19. and intitle us to eternal Happiness; *for the lip of truth shall be established for ever*, Prov. 12. 19. therefore let every man speak truth to his Neighbour, Zech. 8. 16. *for we are Members one of another*, Ephes. 4. 25.

Q. What further is required by this Law?

A. To put the most favourable Construction on the words and actions of others that they will bear.

As Christians we are strictly oblig'd to be candid in our Opinions and Discourses of others; for *Charity thinketh no evil and is kind*, 1 Cor. 13. 4. and therefore prompts us to be apt to vindicate our Neighbours, and to be Merciful when they can't be vindicated; we *must not judge lest we be judged*, Matth. 7. 1. *we must not be forward to discover the mote in our Brother's eye*, v. 3. much less magnify  
O them

them to Beams. Our Sacred Jesus would not aggravate the Crime of the notorious Adulteress; but said *I judge no man*, John 8. 15. the Father of Mercies is not extream to mark what we do amiss, whenever therefore we can conceal the Miscarriages of our Neighbours, consistently with God's Glory, the publick Peace, and Charity to their Souls, let us imitate those divine Patterns, for *who art thou that judgest another man's Servant, to his own Master he stands or falls*, Rom. 14. 4.

Q. What are the likeliest Methods to prevent our doing what is forbidden, and observing what is required?

A. To avoid Inquisitiveness, not to encourage suspensions, to prevent evil speaking in others, and often to think on our own Miscarriages.

An itch of talking and meddling with the affairs of others is one main cause of evil-speaking; it makes People *learn to be idle, to wander about from house to house, to be tatlers and busy-bodies, speaking things which they ought not*, 1 Tim. 5. 13. to prevent it, *study to be quiet and do your own business*, 1 Thes. 4. 11. Again, when the heart is full of suspicions, out of the abundance thereof the mouth will speak, the most innocent Actions shall be censured, and commendable Duties traduced; *when we imagine evil in our hearts, Zech. 7. 10. we shall*

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fit and speak against our Brother; yea and slander our own Mother's son, Psal. 50. 20. Further, evil speaking would not be so common were it not pleasing; he that goeth about as a tale-bearer revealeth Secrets, therefore meddle not with him that flattereth with his lips, Prov. 20. 19. Whispersers seperate chief Friends, Prov. 16. 28. therefore discourage them; for as the North-wind driveth away Rain, so doth an angry Countenance, a back-biting Tongue, Prov. 25. 23. Lastly, placing our own Deformities in a due light would make us candid to others; we should then be more sollicitous to pull the Beam out of our own eye, than to discover Motes in our Brothers, especially if we consider that with what measure we mete, it shall be measured to us again, Matth. 7. 2.

Q. What is the Tenth Commandment?

A. Thou shalt not Covet thy Neighbour's House, thou shalt not Covet thy Neighbour's Wife, nor his Servant, nor his Maid, nor his Ox, nor his Ass, nor any thing that is his.

Q. What do you learn from hence?

A. Not to covet or desire other mens goods. Here let us inquire 1<sup>st</sup>, When Coveting what is our Neighbours is Criminal; 2<sup>dly</sup>, Why it shou'd be Criminal; and 3<sup>dly</sup>, What we must avoid in order to shun Transgressing this Law.

Q. What is forbidden by the Tenth Commandment?

A. So to desire what is anothers, as to contrive Methods for obtaining it.

When our desires of other mens Goods are bounded by Lawful means, they are innocent: but when we consult, deliberate and contrive to obtain what is anothers without his consent and contrary to right, then our desires stain the Soul with guilt. Thus *Ahab* had not offended by desiring *Naboth's* Vineyard, had his desire been bounded with the Condition of *Naboth's* being willing to part with the same; but it became Criminal by being so impetuous as to delight in the vilest Methods for its gratification; therefore we read that *they who devise evil err*, Prov. 14. 22. that *the thought of foolishness is sin*, Prov. 24. 9. that *the unrighteous man must forsake his thoughts*, Isa. 55. 7. and bring into Captivity every thought to the obedience of Christ, 2 Cor. 10. 5. that a good man out of the good treasure of the heart bringeth forth good things, and an evil man evil things, Matth. 12. 35. that out of the heart proceed evil thoughts which defile a man, Matth. 15. 19, 20. we are therefore to keep our hearts with all diligence, Prov. 4. 23. we must have pure hearts as well as clean hands, Psal. 24. 4. for the Law hath said *Thou shalt not Covet*, Rom. 7. 7. Lust after a Woman is Adultery, and being an-

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Com- gry with a Brother is Murder, therefore wash  
by heart from wickedness least vain thoughts lodge  
con- within thee, Jer. 4. 14.

Q. But why shou'd Coveting what is ano-  
thers be thus strictly forbidden?

A. Because giving our desires a loose will,  
produce dangerous effects, and keeping them  
con- within due bounds, will be attended with hap-  
py Consequences.

The Heart is the Scene where all Villany  
is laid, and opens the passage to all impieties;  
wherefore evil Thoughts being Traitors lod-  
ged within our gates, are most likely to spoil  
us, & to lead us into the most abominable Acti-  
ons; whereas by keeping our desires within  
due bounds, we take the most likely course to  
live innocently, to have our Conversation as  
becomes the Gospel, and to procure the Fa-  
vour of God. 'Tis true, we are no more ac-  
countable for thoughts which are purely in-  
voluntary, than for idle words spoke in a ra-  
ging Frenzy; but when evil Thoughts are ad-  
mitted thro' our carelesness, are occasioned by  
somewhat voluntary in us, or are received  
with kindness and retained with delight, they  
then offend God, and pollute the Soul.

Q. How do you resolve to behave your self,  
in order to Observe this Law?

A. I purpose by God's Grace to avoid solli-  
citous desiring, or immoderately deating on  
this World.

If People were throughly perswaded that they are accountable to God for their thoughts if they were possessed with due apprehension of God's omniscience and omnipresence, if their Minds were furnished with worthy objects, if they'd shun idleness, ill Company and resist the very Beginnings of evil thoughts and lastly, if they'd beg of God to cleanse the thoughts of their hearts by the inspiration of his Holy Spirit, they would then be able to bring evil thoughts, as ungovernable as they are, in a great measure, in subjection to the obedience of Christ. But the most effectual course to prevent our Coveting our Neighbour's Goods, is to moderate our desires after the things of this vain World, and not be too solicitous for futurity: *We have much wealth if we fear God, depart from sin, and do that which is pleasing in his sight; Godliness with content is great gain; having then Food and Raiment let us be therewith content,* 1 Tim. 6. 6, 8, and not take thought for to morrow, sufficient for the day being the evil thereof, Matth. 6. 34.

Learn from this Section 1<sup>st</sup>, To be tender of your Neighbours Reputation; 2<sup>dly</sup>, To watch narrowly your Hearts that they incline not to Covetousness. A good Name is as dear to a man as his Life; 'tis the easiest thing to abuse, and 'tis morally impossible to make reparation; evil speaking is the foundation of that

that ill-will that abounds, resolve then that your words of others be few and charitable; let slander, reproaches, evil speaking, backbiting, &c. be removed far from you, and cherish that divine Grace which *thinkerh no evil and is kind*, that so you may *abide in God's Tabernacle, and rest on his holy hill*. Again, *The heart is deceitful and desperately wicked*; Watch with great care those Fountains from whence good and evil flow, that your Conversation may be without Covetousness. 'Tis uncertain whether you can attain your worldly desires, if you do, whether what you covet will be a Blessing or a Curse; and if a Blessing, whether you shall enjoy it one Moment; therefore moderate your desires after earthly things, use this world not abusing it, place your affections on those things *which are above*, which are sufficient to fill your largest desires, and which will last to all Eternity.



## Part IV. Sect. 18.

*Of Prayer in general, and in particular of the Preface to the Lord's Prayer.*

**W**E are not able of our selves to think a good thought, much less to will and do those things which are acceptable to God, wherefore it must be allowed an invaluable Privilege, that we can come boldly to the Throne of Grace, with a comfortable Assurance, that if we ask not amiss we shall receive whatever is needful for Soul and Body. Prayer is the principal part of Divine Worship, by it we own our dependance on God, proclaim our Belief of his glorious Attributes, and speak good of his Sacred Name: And 'tis the ordinary means of obtaining from Heaven, whatever the Divine Wisdom and Goodness sees needful for us, with respect to this or a better World. But seeing our Prayers may be an abomination to the Lord if we ask amiss, or after an undue manner, therefore our compassionate High-Priest composed that most perfect Form of Prayer, called *The Lord's Prayer*, for the use of his Church and People; that so addressing God in the words of his Beloved Son, our Sup-

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Supplications may pierce the Clouds, and not  
 turn away till the Highest regard them. In this  
 Section let us 1<sup>st</sup> Inquire what Prayer is; 2<sup>dly</sup>,  
 Argue the Necessity of Prayer; 3<sup>dly</sup>, Prove  
 the Lawfulness of using the Lord's Prayer;  
 4<sup>thly</sup>, Illustrate the powerful Motives to en-  
 gage us to Pray; and 5<sup>thly</sup>, The admirable  
 Directions for enabling us to Pray acceptably,  
 contained in the Preface to the Lord's Pray-  
 er.

Q. What do you mean by Prayer?

A. Making known our Requests to God.

Prayer in its full extent comprehends all  
 that Worship which is immediately paid to  
 God; and either respects the Divine Nature,  
 and then it consists of Praises for the Bles-  
 sings imparted to our selves or others; or our  
 selves, and then it consists of Supplications  
 for the pardon of our sins and removing of  
 evils, and Petitions for things necessary in  
 this state of Probation; or others, and then  
 it consists of those Intercessions which we of-  
 fer in behalf of our Fellow Creatures; thus  
 in every thing by Prayer and Supplication with  
 Thanksgiving, we are enjoined to make known our  
 requests to God, Phil. 4. 6. and exhorted to  
 make Supplications, Prayers, intercessions, and  
 giving of thanks for all men, 1 Tim. 2. 1. to that  
 God who heareth Prayer, and to whom all flesh  
 ought to come, Psal. 65. 2. In plain, when we  
 Pray,

Pray, we come into the Divine Presence, and represent before him our wants and desires, with a full belief that he hears and understands all our Petitions ; that he is sensible of all our Wants, that he is able to supply all our Needs, and for the sake of Christ will answer the requests made in his Name.

*Q.* But since God knows our Needs before we ask, is there a Necessity for us to Pray?

*A.* Yes ; His Wisdom hath commanded, and his Goodness has encouraged Men so to do.

*Call upon me*, saith God, *Psal. 50. 15.* by *Prayer let your requests be known to God, Phil. 4. 6.* we must watch and pray, *Matth. 26. 41.* for God is rich to all that call upon him, *Rom. 10. 12.* if we ask it shall be given, *Matth. 7. 7.* if we call upon the Lord, he'll hear our voice, *Psal. 18. 6.* he is nigh to all that call upon him, *Psal. 145. 11.* for we have now confidence in him, that if we ask anything according to his will, he hears us, *1 John 5. 14.* they therefore who will not call upon God, have no knowledge, *Psal. 14. 4.* God's fury will be poured on the families that call not on his Name, *Jer. 10. 25.* Consider man's weakness and God's All-sufficiency, and you'll allow Prayer to be a Natural duty we owe to God, an excellent means for obtaining things Needful, and an effectual instrument for conforming us to the Divine Will.

*Q.* What Pattern must you follow in order to Pray acceptably?

*A.* The composed manner of our Saviour's prayer for his Disciples, as John taught when ye usual forms to deny, but compose that in the high in respect of Excellency the worst be most Wisdom our Necessity in Intercession we ought to Compose matter

*A.* That most perfect form which Christ composed for the use of his Disciples.

Our Saviour knew best what we ought to pray for, and the manner how to Pray acceptably ; accordingly, in compassion to our infirmities , he composed that Form called *The Lord's Prayer* to be used by his Disciples ; *when ye pray use not vain Repetitions, &c. after this manner pray ye*, Matth. 6. 7, &c. And when his Disciples said unto him *Lord, teach us to Pray as John taught his Disciples, he said unto them, when ye Pray say, &c.* Luke 11. 1, 2. 'Twas usual among the Jewish Doctors to compose forms to be used by their Scholars ; we can't, without wresting the literal sense of the Texts, deny, but that pursuant to that Custom Christ composed this Form ; and 'tis beyond dispute, that in all Ages this Form hath been had in the highest esteem and veneration ; and that in respect of its Author, and of its intrinsic Excellency ; when our Prayers are offered in the words of God's well-beloved Son, they'll be most prevalent with him : The eternal Wisdom of the Father was most sensible of our Necessities before we ask, and our Ignorance in asking ; and since 'tis thro' Christ's Intercession we hope to have our Prayers heard, we ought to prefer his Prayer to the devoutest Compositions of Angels and men. The matter of this Form is sublime and grave, and  
with

with a full Brevity contains all things to be Prayed for ; 'tis expressed with a deep plainness and a comely simplicity , and the whole is disposed in the most just and natural order that can be conceived.

*Q.* How doth the Lord's Prayer begin ?

*A.* With this Preface ; *Our Father which art in Heaven.*

Heathens , tho' vain in their imaginations, esteemed it necessary to prepare themselves before they medled with Sacred things ; and the Jewswith a punctual preciseness, purified themselves according to the purification of the Law. Since then Christians will allow it to be their bounden Duty , to prepare their Hearts before they Pray, *not to be hasty to utter any thing before God, Eccles. 5. 2.* If they consider the Excellency of that Majesty they Address, the prodigious Advantages they may hope for from devout Prayers, and that when they come to serve the Lord they must prepare their Souls for Temptations , *Ecclus. 2. 1.* they'll be filled with a pious admiration of this excellent Preface, contrived so as to raise our Affections to a due pitch, to create in us the profoundest Reverence, to establish our Hope and Confidence in God, to cause us *to lift up holy hands without wrath or doubting, 1 Tim. 2. 8.* to call upon God in Truth, *Psal. 145. 18.* to ask things according to his Will, *1 John 5. 14.* to

*draw*



draw near with a true heart; in full assurance of Faith, having our hearts sprinkled from an evil Conscience, and our bodies with pure water, Heb. 10. 22.

*Q.* What is the First Motive, observable in this Preface, to engage you to Pray?

*A.* Since God is a Father I am encouraged to ask freely.

God on many accounts and in divers respects may be stiled a Father; 1<sup>st</sup>, By Nature, he made us, and not we our selves, Psal. 100. 3. 2<sup>dly</sup>, By Providence, in him we live, move and have our Being, Acts 17. 28. 3<sup>dly</sup>, By Grace, for God is our Father, tho' Abraham be ignorant of us, and Israel acknowledge us not, we having now access by one Spirit to the Father, Ephes. 2. 18. Now the Name and Relation of a Father sufficiently implies tenderness, and a willingness to grant whatever is convenient; for if we being evil know how to give good gifts to our Children, how much more shall our heavenly Father, the Father of Mercies, the God of Love, give to them that ask, Luke 11. 13. Consider God as an incomprehensible Being, and we shall dread speaking to him least we die; but consider him as our Father, and then we can claim a particular Interest in him; we can come boldly to the Throne of Grace to pray to a Father, Matth. 6. 6. who will readily do what is asked in his Son's Name, John 14. 13.

*Q.* What is the Second Motive ?

*A.* Since God is *in Heaven*, he is able to perform all our Petitions, and therefore we may fully believe, that we shall receive if we ask not amiss.

Heaven is God's Throne, where, in a most especial manner, he displays the chiefest of his Glories: the phrase then *in Heaven* emphatically expresseth God's infinite Greatness and Power: *Our God is in the Heavens, and hath done whatsoever he pleased*, Psal. 115. 3. As then Father denotes the infinite Goodness, Mercy and Compassion of God, so his being in Heaven denotes his infinite Power and Authority, and consequently affords a mighty encouragement to Pray; for *Whatsoever the Lord pleaseth that doth he in Heaven and earth, &c.* Psal. 135. 6. *He is able to do exceeding abundantly above all that we can ask or think*, Ephes. 3. 20.

*Q.* What is the first Direction you learn from this Preface, how to Pray acceptably ?

*A.* I learn to make known my Requests immediately to God himself.

'Tis God that heareth Prayer, Psal. 65. 2. 'tis to God our requests must be made known, Phil. 4. 6. *We must Pray to the Father*, Matth. 6. 6. and *We must ask the Father*, John 16. 23. *Unto thee*, saith David, *lift I up my Soul*, &c. Psal. 123. 1. God is jealous of his Honour, and will not give his Glory to another; his Court is

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not like that of earthly Princes, where our admission must be obtained by the interposition of some favourite Courtier; but his ears are always open to the Prayers of his Servants, and we immediately address our Father which is in Heaven, and therefore lift up your hearts with your hands unto God in the Heavens, Lam. 3. 41.

Q. What is the Second Direction?

A. To Pray with the profoundest Reverence.

God is a Father, therefore Honour is due unto him; and if that wont affect us, let us recollect that he has Heaven for his Throne, and earth for his Foot-stool, that 'tis he alone touchsafes us Protection and Happiness; and therefore our addresses ought to be made with the Reverence due to infinite Goodness, and infinite Greatness, *We must Worship and Kneel before the Lord our Maker*, Psal. 95. 6. *we must serve him with reverence and godly fear*, Heb. 12. 28.

Q. What is the Third Direction?

A. To Pray for others as well as our selves.

We are commanded to *make Prayers for all men*, 1 Tim. 2. 1. *to Pray one for another*, Jam. 5. 16. *to make Supplication for all Saints*, Ephes. 6. 18. *Nay, to pray for them that despitefully use us*, Matth. 5. 44. Now by saying *Our Father* we are taught mutual Love to the Brethren; God is the common Father of us all, and therefore

fore we ought to make Intercessions for others, as well as Supplications for our selves : Charity obligeth us to Pray for those, who in all presumption never Pray for themselves; and the best of men need the Prayers of others; *Brethren Pray for us*, 1 Thes. 5. 25. The poorest Beggar can offer up charitable Prayers for the greatest Monarch; and no Circumstances can hinder a pious man from doing good, by shewing his good-will to men by praying for them.

From hence Learn 1<sup>st</sup>. To Pray frequently to God; 2<sup>dly</sup>, To Pray with a devout and humble Fervency : They who live in the continued neglect of this most excellent Duty, live without Hope and without God in the World; but if the Grace of God rule in your hearts you will *Pray always, and not faint*, Luke 18. 1. You will Pray without ceasing, 1 Thes. 5. 17. you'll *continue instant in Prayer*, Rom. 12. 12. you'll *Pray three times a day*, Dan. 6. 10. in the evening, morning and at noon day, and that instantly, Psal. 55. 17. But 2<sup>dly</sup>; Be not content with a formal drawing nigh to God with your lips, but resolve to Pray with a profound Humility, for God loves to dwell with those that are of a humble and contrite heart, to draw nigh in full assurance of Faith, *nothing wavering*, to pour out your Souls with the greatest fervency, & with all perseverance, *serving God in Holiness and Pureness of living all the days of our Lives.*

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Sect. 19.

*Of the Petitions respecting God's Glory.*

**W**Hether we eat or drink, or whatever we do, the Glory of God ought to be our supreme and chief End; and therefore in all our Prayers, Supplications, Intercessions, &c. we ought to have a principal regard to it: accordingly our Saviour, who sought not his own but the Glory of him that sent him, in the Three first Petitions of his most excellent Form of Prayer, respected the Glory of our Father which is in Heaven; and to the end that we may with our Mouths Glorify God, and provoke others to Glorify him: that God in all things may be glorified, let us endeavour to understand the full meaning of those Petitions.

**Q.** What is the first Petition which respects God's Glory?

**A.** *Hallowed be thy Name.*

Inquire we 1<sup>st</sup>, What is meant by *Name*; 2<sup>dly</sup>, What by *Hallowed*; 3<sup>dly</sup>, What the whole Petition imports.

**Q.** What do you mean by *Name*?

**A.** The Divine Majesty, and whatever is his by a peculiar Right.



1<sup>st</sup>, *Name* signifies God himself, *The Name of the God of Jacob defend thee*, Psal. 20. 1. Praise the Name of God, &c. Psal. 69. 30. 2<sup>dly</sup>, Whatever is his, &c. So Solomon's Temple is *the house called by God's Name*, 1 Kings 8. 44. and Jerusalem the *City called by God's Name*, Dan. 9. 18. and Christ saith he manifested *God's Name*, John 17. 6. that is, the Religion he sent him to teach.

Q. What do you mean by *Hallowed*?

A. That we shou'd speak of and treat with due Reverence, and Honour God, and whatever belongs to him.

To *Hallow* a thing is to seperate it to a Divine use ; thus the Oyl appropriated to a Religious use under the Law was called *Holy*, and the Jews were a *Holy People*, because *seperated from other People*, Lev. 20. 24, 26. and when we speak of and treat the things thus seperated to a Holy use with due reverence, we may be said to *Hallow* them ; thus *I will be Hallowed among the Children of Israel*, Lev. 22. 32. i. e. they shall pay me the Homage due to my dread Majesty ; *Hallow ye the Sabbath-day*, Jer. 17. 22. i. e. spend the day set apart for my immediate Worship in a Religious and devout manner. As God's *Name* signifies himself, and all we know of him ; so *Hallowing* imports giving him the Honour due unto him, by *Sanctifying the Lord of Hosts in our hearts*, and willingly

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willingly paying that regard which belongs to all things related to him.

*Q.* What then doth the Petition signify?

*A.* That God may be blessed and praised from the rising up of the Sun to the going down of the same, Psal. 113. 1, 2, 3.

In this Sentence, by a rare complication, is implied, a Thanksgiving as well as a Petition; we acknowledge God to be *Holy, Holy, Holy, to be worthy to receive Glory, and Honour, and Power*, Rev. 4. 8, 11. and we earnestly desire he may be had in the highest veneration: we pray for our selves, that our hearts may be right towards God, that our Tongues may express the respect of our hearts; and that whatever belongs to God may be treated by us with humble Reverence: we Pray for others, that God would work in them a just value for his *Word, Day, Ordinances, &c.* that whatever hinders true Religion may be destroyed, and such means used, as that *God's Name may be greatly feared in the Assembly of the Saints, and had in reverence of all that are round about him*, Psal. 89. 7. In a word, since God has made glorious Manifestations of his adorable Perfections, and created man capable of understanding them, we in this Petition beg that mankind in general, and we our selves in particular, may treat both in word & deed whatever belongs to him, with a Reverence suitable to so dread a Majesty.

*Q.* What is the Second Petition ?

*A.* Thy Kingdom come.

Let us consider 1<sup>st</sup>, The different acceptations of the word *Kingdom*; and 2<sup>dly</sup>, The just meaning of the Petition according to those different acceptations.

*Q.* What do you mean by Kingdom ?

*A.* It either signifies Christ's *Kingdom* of Grace, or God's *Kingdom* of Glory.

*Kingdom* sometimes in Scripture signifies God's absolute Sovereignty over the Creation; thus, *his Kingdom ruleth over all*, Psal. 103. 19. But in this Petition it signifies 1<sup>st</sup>, Christ's *Kingdom* of Grace, consisting not of meat and drink, but Righteousness, and Peace, and Joy in the Holy Ghost, Rom. 14. 17. in bringing into Captivity every thought to the Obedience of Christ, 2 Cor. 10. 5. by the peace of God ruling in our hearts, Col. 3. 15. Thus the *Kingdom* of Heaven is at hand, Matth. 3. 2. And we must first seek the *Kingdom* of God and his Righteousness, Matth. 6. 33. 2<sup>dly</sup>, It signifies the *Kingdom* of Glory, thus Christ has appointed us a *Kingdom*, as his Father has appointed unto him, Luke 22. 29. and we are promised an inheritance in the everlasting *Kingdom* of our Lord Jesus Christ, 2 Pet. 1. 11.

*Q.* What do you Pray for, taking *Kingdom* in the first sence ?

*A.* That the Gospel may prevail where it is

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is believed, and be received where it is not yet embraced.

To the dishonour of the Gospel, many who in words profess Christ, in works deny him; wherefore we ought earnestly to desire, that to the external Profession of the Gospel, men would add a humble Obedience to its most just and Holy Laws: and have the Power as well as form of Godliness, 2 Tim. 3. 5. Again, many thro' prejudice or ignorance are Strangers from the Covenants of Promise, Ephes. 2. 12. wherefore we Pray, that all the Kingdoms of the World would become the Kingdom of the Lord Christ, that Jews, Turks, Infidels and Hereticks may be saved among the remnant of the true Israelites, that there may be one fold, and one shepherd, John 10. 16. that all may see the Salvation of God, Is. 52. 10. and Christ may have the Heathen for his Inheritance, and the utmost parts of the earth for his Possession, Psal. 2. 8.

*Q.* What do you Pray for, taking Kingdom in the Second sense?

*A.* That Christ would so govern us by his Grace whilst we Live, that we may reign with him in Glory when we die.

There is a Kingdom prepared from the beginning of the world, where the Righteous shall shine as the Sun, Matth. 13. 43. the unrighteous can't inherit it, 1 Cor. 6. 9. The Faithful who love God are the Heirs of this Kingdom, Jam. 2. 5. Now 'tis

the same God who hath called us to this Kingdom  
 1 Thes. 2. 12. That must deliver us from every  
 evil work, and preserve us to it, 2 Tim. 4. 18.  
 with inflamed Devotions therefore we ought  
 to beg that Christ our King, may have so abso-  
 lute a Government over the hearts of men by  
 his Grace, as that they may be worthy of the King-  
 dom of God, 2 Thes. 1. 5. and qualified to reign  
 with him in Glory, in his own, and in his Fa-  
 ther's Kingdom, Matth. 26. 29.

*Q.* What is the Third Petition?

*A.* Thy Will be done in Earth as it is in  
 Heaven.

Here consider 1<sup>st</sup>, Who they are that do  
 God's Will in Heaven; 2<sup>dly</sup>, What our doing  
 it in Earth as they do it in Heaven signifies.

*Q.* Who are they that do God's Will in  
 Heaven?

*A.* The Blessed Angels, who are God's Mi-  
 nistring Spirits.

*The Chariots of God are Twenty Thousand, even  
 Thousands of Angels, Psal. 68. 17. Thousand  
 Thousands Minister to him, and Ten Thousand  
 timesten Thousand stand before him, Dan. 7. 10.  
 Always beholding the Face of our Father which is  
 in Heaven, Matth. 18. 10. And being filled  
 with an Admiration of so great Excellency,  
 as soon as he wills they fly, as soon as he speaks  
 they Execute; for he maketh his Angels Spirits,  
 his Ministers a flame of fire, Psal. 104. 4. His  
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*Angels do his Commands, hearken to the voice of his word, are his Ministers that do his pleasures* Psal. 103. 20, 21. *are Ministering Spirits sent forth to Minister to the Heirs of Salvation,* Heb. 1. 14.

*Q.* What then do you Pray for in this Petition?

*A.* That Mankind would as faithfully, diligently, and cheerfully submit to God's Will on Earth, as do the Angels in Heaven.

This Petition teacheth us how we must serve God whilst we live, and how we shall obey him when we come to Heaven; it contains an acknowledgment of the Wisdom, Goodness and Justice of God's Laws, and of his dealings with the Sons of men; as also an earnest Prayer that he would enable us *to do that which is pleasing in his sight*, Heb. 13. 21. by paying a prompt Obedience to his Sacred Will, and submitting with a pious Resignation to the dispensations of his Providence. When therefore we disobey God's Commands, and murmur at his Dispensations, our Lives contradict our Prayers: therefore we ought to say with our hearts as well as lips, *that we delight to do God's will, that his Law is within our hearts*, Psal. 40. 8. and when we receive evil, *blessed be the Name of the Lord*, Job 1. 21. *Let the Lord do what seemeth him good*, 1 Sam. 3. 18. Not as we will, but as thou wilt, Matth. 26. 39.

1<sup>st</sup>, Do we Pray that *God's Name may be Hallowed*, then let us Lament and Mourn for the present Profaness; God is worthy of all *Honour, Power and Glory*; and were our Minds possessed of due Apprehensions of the *Holy* one of Israel, we should necessarily Reverence whatever has relation to Him; when therefore Religion and things Sacred are treated with Rudeness and Contempt, let us shew a just abhorrence, punish the Insolence if in Authority, and grieve for the Impieties we can't redress.

2<sup>dly</sup>, Do we Pray that *Christ's Kingdom may come*; Let us then endeavour to bring Religion and Vertue into esteem and repute, by encouraging Goodness and discountenancing Sin. Let us walk so circumspectly as to provoak others to *Glorify God*, that so Multitudes may be *added to the Church*, who by adorning their Profession may cause whatever is Praise worthy to flourish and abound.

3<sup>dly</sup>, Do we Pray that *God's Will may be done in earth as it is in Heaven*; then let us heartily fulfil what he requires, and patiently submit to his Dispensations, that so we may imitate the Blessed Spirits in Heaven, and follow the Captain of our Salvation, who *fulfilled all Righteousness*, and submitted under the sorest Pressures, with a *Not my Will,*

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Will, but thine be done; so shall all things work together for our good, so shall our momentary afflictions secure to us an eternal weight of Glory.

Sect. 20.

*Of the Petitions respecting our Wants.*

OUR Saviour having taught us, to have in all our Supplications, a constant regard to the Glory of God; being a Merciful High Priest, sensible of our Necessities before we ask, and our Ignorance in asking, he graciously allows, and mercifully directs us to beg of God the Father of Lights, from whom is every good and perfect gift, Jam. 1. 17. all things that be needful both for our Souls and Bodies, that so we may disclaim all confidence in any other means for our Subsistence and Protection, and have maintained in us a just sense of our entire dependance on God, and of our being maintained by his care and bounty. That therefore these pious Ends may be answered, let us seriously weigh the full meaning of that part of the *Lords-Prayer* respecting our Wants.

*Q.* What is the First Petition respecting our Wants?

*A.* Give us this day our daily Bread.

Inquire we 1<sup>st</sup>, What is here meant by *Bread*; 2<sup>dly</sup>, What by *day and daily*; 3<sup>dly</sup>, What is the true intent of the whole Petition.

*Q.* What do you mean by Bread?

*A.* Conveniencies for the Support of our Natural Life, and Grace whereby we may be enabled to serve God acceptably.

*Bread* is the principal Nourishment of our Bodies, and therefore is the best word to express the outward Blessings necessary for the Subsistence of our Beings, in this sence 'tis taken Gen. 18. 5. *I'll fetch a morsel of Bread*, and Gen. 43. 31. *set on Bread*, and 2 Sam. 9. 7. *he shall eat Bread at my Table*; and when 'tis remembred, that *man doth not live by Bread alone*, Matth. 4. 4. and that the Soul so depends on the Body, that unless the one be provided for, the other can't perform its Functions; then *Agur's* wish will be allowed a good Comment on the word *Bread*, *Feed me with Food convenient for me*, Prov. 30. 8. Again, Christ is called *the Bread of Life*, John 6. 48. and we are exhorted to *labour for the meat which endures to everlasting life*, v. 27. doing God's will is called *Meat*, ch. 4. 32, 34. therefore we conclude, tho' *Bread* primarily signifies

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signifies things needful for preserving the Natural Life, yet secondarily it may signify the Graces and Vertues Necessary for the maintaining a Spiritual Life in us.

Q. Why do you Pray for day and daily Bread?

A. To prevent my Coveting too much, or being too careful for to morrow.

One great intent of the Gospel was to raise our Affections on things above, and prevent our doating on things below; therefore we are allowed to Pray only for Necessaries, and for Necessaries only for our present Subsistence. *The Gentiles* indeed sought worldly things, Matt. 6. 32. they threw off their dependance on God, and trusted in their Riches: but we are forbidden to take care for the things of this Life; we are commanded to cast all our care upon him who careth for us, 1 Pet. 5. 7. Further, we must not be too sollicitous for futurity; some out of a base and cowardly distrust of God, keep their Riches to their own hurt, Eccles. 5. 13. therefore our Saviour saith, Take no thought for to morrow, Matth. 6. 34. Not that we are denied a prudent foresight; which neither prompts us to any evil, or keeps us from any good, seeing the Scripture hath sent us to the Ant, Prov. 6. 6. only we are forbidden such anxious thoughts for to morrow, as tempt us to neglect our Duty, and prosecute



cute such measures as are contrary to God's Will.

*Q.* What then is the intent of this Petition?

*A.* To convince us that the Necessaries of Life are owing to God's Blessing, and therefore we must not over-value, or rely upon our own acquisitions.

*Riches are not always to men of understanding, Eccles. 9. 11. 'tis God must prosper our handy-work and give the increase, 1 Cor. 3. 6. when therefore our Labours are successful, to God's Name the Glory ought to be given, Psal. 115. 1. Accordingly Moses cautioned the Jews against forgetting the Lord, and saying in their hearts, that 'twas by their own Power they got Wealth, &c. since 'twas God gave them Power to get it, Deut. 8. 10, &c. Let not therefore the rich man glory in his Riches, but let him glory in this, that he understands God to be the Lord, Jer. 9. 23, 24. The Petition then imports that we must not immoderately thirst after the things of this Life, or be too much enamoured with them when in our possession, or too solicitously dread their making them wings and flying away; but avoiding covetousness and anxiety on the one hand, and idleness and prodigality on the other, we may comfortably rely on Providence for the things needful for this life, till we be partakers of Life eternal.*

*Q.*

Q. What is the Second Petition ?

A. And Forgive us our Trespases as we forgive them that trespass against us.

*Forgiveness of sins*, the thing asked for in this Petition, was explained in the Creed, we are therefore here only to consider the Condition on which the *Forgiveness of sins* is desired ; and so I shall inquire 1<sup>st</sup>, Whether *Forgiving others* is a Condition required to entitle us to the *Forgiveness of our own sins* ; 2<sup>dly</sup>, What that *Forgiveness* is which is required of us ; and 3<sup>dly</sup>, the reasonableness of *Forgiving others* as is required.

Q. What is one of the principal Conditions required in order to obtain *Forgiveness of sins* ?

A. If we expect God would be merciful to us, we must be merciful to our offending Brother.

If we forgive men their Trespases our heavenly Father will forgive us ; if we Forgive not men their Trespases, neither will our Father forgive our Trespases, Matth. 6. 14, 15. When ye stand Praying forgive, if you have ought against any, that your Father which is in Heaven may forgive you your Trespases, Mark 11. 25. Forgive thy Neighbour the hurt he hath done thee, so shall thy sins also be forgiven when thou prayest, one man bears hatred against another, and doth he seek Pardon from the Lord ? he sheweth no Mercy to a man like himself ; and doth he ask forgiveness  
of

of his own sins? if he that is but flesh nourish hatred, who will entreat for Pardon of his sins, Eccclus. 28. 2, 3, &c. Blessed are the Merciful, they shall obtain Mercy, Matth. 5. 7. read 18 ch. from the 24. v.

*Q.* What is that Forgiveness which is required of us?

*A.* To put on, as the elect of God, Bowels of mercies, kindness, humbleness of Mind, meekness, long-suffering, forbearing one another, if any man have a Quarrel against any, even as God for Christ's sake forgives us, Col. 3. 12, 13.

To sue for our just Rights, and vindicate our aspersed good Names, are acts consistent with Charity, and therefore Lawful. What then God requires of us is, that we would not be easily provoaked, but bear all things, endure all things, 1 Cor. 13. 5, 7. not rendring evil for evil; but following that which is good, 1 Thes. 5. 15. Not rendring railing for railing, but contrariwise blessing, knowing that we were thereunto called, that we shou'd inherit a blessing, 1 Pet. 3. 9.

*Q.* Why should Forgiving others be so strictly required?

*A.* Because it makes us like to God, qualifies us for his Service here, and Happiness hereafter.

God is gracious and merciful, slow to anger and of great kindness, Neh. 9. 17. Pardoning iniquity,

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quity, passing by Transgressions, retaining not his anger for ever, Mich. 7. 18. Further, if we bring our gift to the Altar, and remember, &c. we must leave our gift unoffered, &c. Matth. 5. 23, 24. and we must be first reconciled to our Brother. Nay, unless we are in perfect Charity, we are not fit to join in the Heavenly Society made up of consenting hearts. In order therefore to qualify us for that Pardon and Forgiveness, which is the Seal of God's Favour and the Assurance of our Happiness; it is most reasonable that we shou'd be disposed to Forgive the Offences of our Brethren, by having our hearts possessed with that unaffected and universal Love, which is the badge and ornament of Christ's true Disciples, otherwise we impudently affront God, and deal cruelly with our Souls.

*Q.* What is the last Petition?

*A.* And lead us not into Temptation, but deliver us from evil.

Inquire we 1<sup>st</sup>, What is meant by Temptation; 2<sup>dly</sup>, What by God's not leading us into Temptation; 3<sup>dly</sup>, What by deliverance from evil; and 4<sup>thly</sup>, Why we hope to be freed from Temptations, and delivered from evil.

*Q.* What is meant by Temptation in the Petition?

*A.* The Suggestions of the enemies of our Souls which allure us to sin, and keep us from our Duty.

*Temptation*

*Temptation* often signifies examining and trying in general ; so God *Tempted Abraham*, Gen. 22. 1. and he *proved* the Israelites, Deut. 8. 2. and we are to count it joy to fall into such *Temptations* ; for blessed is the man that *endureth* such *Temptation*, &c. Jam. 1. 2, 8. but in this Petition the word *Temptation* must be taken in a limited sense, as signifying the Suggestions of our Souls Enemies, viz. the Devil who is called the *Tempter*, Matth. 4. 3. the World, for they that will be rich fall into *Temptations*, 1 Tim. 6. 9. and the flesh, Men are *tempted* when drawn away of their own lusts, Jam. 1. 14. we are not ignorant of the devices of these our Enemies, and therefore are commanded to *watch and pray that we enter not into Temptation*, Matth. 26. 41. for such *Temptations* if yielded to, will rob us of our Innocence, withdraw us from our Duty, and make us forfeit our Inheritance to a glorious Immortality ?

*Q.* But God *Tempteth* no man, Jam. 1. 13. What do you mean then by praying to him *not to lead you into Temptation* ?

*A.* I mean by that Petition, that God would not suffer those Enemies to *Tempt* me ; or if for his Glory, and the tryal of my Faith, he'll permit them to *tempt* me, that he would not suffer me to be *Tempted* above measure.

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Even the *Dragon, the Old Serpent, the Devil,* is bound with a great Chain, Rev. 20. 1, 2. so that he can go no further than infinite Wisdom will suffer. God then is said to lead us into Temptation, when he permits our Enemies to *Tempt* us, or withdraws those assistances whereby we are enabled to fight them successfully. What then we beg is this, that God's Almighty Goodness would not suffer our Enemies to lay snares to entrap us; or if for his Glory, the exercise of our Vertues, and the strengthening of others, his Wisdom sees it necessary we shou'd combat with them, that his Grace would support us, and enable us to gain the Victory over them.

*Q.* What do you mean by being delivered from Evil?

*A.* That we may become more than Conquerors over the evil of sin, over the evil one the Devil, and over the greatest of evils, Hell.

*God is able to do exceeding abundantly above all we can ask or think, Ephes. 3. 20. his Grace is sufficient for us, we can do all things through Christ strengthening us, Phil. 4. 13. and become more than Conquerors through him that loved us, Rom. 8. 37. Therefore he can save us from all dangers Ghostly and bodily, and keep us from all sin and wickedness, and from our Ghostly Enemy, and from everlasting death.*

*Q.* Why do you thus believe and hope for?

*Q.*

*A.*

*A.* Because the Faithful God, and his compassionate Son have so promised.

*God will not suffer you to be Tempted above that you are able, &c. but with the Temptation will make a way to escape, &c. 1 Cor. 10. 13. The Lord knoweth how to deliver the Godly out of Temptations, 2 Pet. 2. 9. And Christ being Tempted is able to succour them that are Tempted, Heb. 2. 18. You then trust God will do this of his mercy and goodness through our Lord Jesus Christ; and therefore Blessing, and Honour, and Glory, and Power be to him that sits upon the Throne, and to the Lamb for ever, Rev. 5. 13.*

*1st,* Do you pray to God even for the Necessaries of Life; then remember you entirely depend on his Providence, and that you must not pretend to go here or there, buy or sell, unless the Lord will that you shou'd live and do this or that, Jam. 4. 13. and when your Labours are successful, glorify his Name, who prosper'd your handy-work, and employ the Blessings vouchsafed to his honour, and then your endeavours will be honest, and your lives religious.

*2dly,* Do you pray God to forgive you, as you do others, then learn to put on Bowels of Compassion, to be slow to anger, and ready to forgive, to forgive as God for Christ's sake forgives you; that so your own sins may be done away, and you may obtain mercy, and find grace to help in time of need, Heb. 4. 16.

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3dly, Do you desire God *not to lead you into Temptation*; then remember you are liable to *Temptations*, and therefore do not presume, but fear, watch, and take heed lest you fall; and earnestly beg your Father which is in Heaven, to give you Grace to overcome all *Temptations*, and mercifully to free you from all *Evils*.  
*AMEN, So be it.*

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Part V. Sect. 21.

*Of the Sacraments in general, and particularly of Baptism.*

THE Gospel doth not amuse our Fancies with empty Ceremonies, or exact with Severity, what is in its self little, and in its effects fruitless: but principally regards the Substantial Duties of Religion, which tend to the advancement of God's Glory, the perfecting Humane Nature, and qualifying Men for Honour and Immortality. However, since our Minds are strongly affected with sensible objects, therefore our Saviour hath been pleased to appoint two very significant rites, which Naturally tend to remember us of God's

infinite Mercies to us, and which are fit instruments to convey to our Souls such spiritual assistances as may settle us in the Faith, raise our affections to a Divine Pitch, stir us up to do what God requires, and enable us to persevere in well doing. These Ordinances are *Baptism* and *the Lord's Supper*; the former put in the room of *Circumcision*, the latter of the *Passover*. *Circumcision* was that *Sacrament* by which Abraham and all descended from him, enter'd into a *Covenant* with God [see Gen. 17. from the 7th to the 15th v.] *Baptism* is that *Sacrament* which a greater than Abraham, even Jesus Christ ordained, for bringing into his Church such as should be saved.

*Q.* How many Sacraments hath Christ ordained in his Church.

*A.* Two only as generally necessary to Salvation, that is to say Baptism, and the Supper of the Lord.

*Q.* What meanest thou by this word Sacrament?

*A.* I mean an outward and visible sign, of an inward and Spiritual grace, given unto us ordained by Christ, as a means wherby we receive the same, and a Pledge to assure us thereof.

*Q.* How many parts are there in a Sacrament?

*A.* Two, the outward and visible sign and the inward and Spiritual grace. Let

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Let us enquire 1<sup>st</sup>, into the true Nature of a *Sacrament*, 2<sup>dly</sup>, into the number of *Sacraments*.

Q. What do you understand by a *Sacrament*?

A. An Ordinance of Christ, in which some outward sign is so Sanctified, as to be a means to convey grace to us.

Before a religious rite can be called a *Sacrament*, it must have these 3 properties; 1<sup>st</sup>, It must be commanded by Christ, for tho' the Church may appoint rites for decency and order, yet none but the *Mediator of the New Covenant* can institute federal acts, to which a conveyance of Divine Grace is tied. 2<sup>dly</sup>, There must be an outward sign signifying some spiritual Grace; for this is the main difference between *Sacraments* and other acts of divine Worship, that there must be a material Sign joined with the acts of the Mind, Words, and Gestures, to make those acts *Sacraments*. 3<sup>dly</sup>, This material sign must be a *means* to convey Grace, and a *pledge* to assure us of it; for there must be such a *form of words* joined to the *sign*, as appropriates that matter to a religious use, and renders it serviceable to the end of the Institution of the Ordinance. So that by a *Sacrament* we understand an Institution of Christ, in which some outward Sign is so Sanctified, by a form of words, as to become a *federal act*, in which are mutual Cove-



nants, on man's part Faith and Obedience, on God's part secret Assistances are promised. We must then avoid two extreame concerning the *Sacraments*, as we must not believe they have such a Divine quality in them, that by the bare receiving them there is supernatural vertue conveyed to the Soul, unless hindered by mortal sin; so neither must we look on them as mere Rites accompanied with outward signs, which are bare and naked remembrances of divine Blessings; but with our Holy Church thus profess, That *Sacraments* ordained by Christ, be not only badges or tokens of Christian mens profession, but rather they be certain sure Witnelles, and effectual signs of Grace and God's Will towards us, by the which he doth work invisibly in us; and doth not only quicken, but also strengthen and confirm our Faith in him, Art. 25.

*Q.* How many Sacraments are there?

*A.* There are only Two, *Baptism*, and the *Lord's Supper*; for they are the only Ordinances in which are to be found the Properties by which *Sacraments* are to be known.

1<sup>st</sup>, These Two Ordinances are commanded by Christ, *Go teach all Nations, Baptizing them*, Matth. 28. 19. *Do this in Remembrance of me*, Luke 22. 19. They have outward signs signifying Spiritual Grace; *Water in Baptism* is the sign of the Laver of regeneration: and

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*Bread and Wine in the Lord's Supper are signs of the Body and Blood of Christ: and 3dly, These signs are both a means and a pledge; He that is Baptized shall be saved, Mark 16. 16. and the cup of Blessing is the Communion of the Blood of Christ, &c. 1 Cor. 10. 16. There are then two, and but two Sacraments ordained of Christ our Lord in the Gospel, &c. Art. 25.*

*Q. What is the outward visible sign or form in Baptism?*

*A. Water, &c.*

*Q. What is the inward and spiritual grace?*

*A. A death unto sin, and a new birth unto righteousness, &c.*

*Q. What is required of persons to be Baptized?*

*A. Repentance whereby they forsake sin, and Faith, &c.*

*Q. Why then are Infants Baptized, when by reason of their tender age they can't perform them?*

*A. Because they promise them both by their Sureties, which promise when they come to age, themselves are bound to perform.*

That by Baptism you were made Members of Christ, you learned Sect. 1. here let us briefly enquire 1st, into the necessity of Water Baptism. 2dly, Into the admirable effects attending that Sacrament. 3dly, Into the conditions required of us to entitle us to it; and

4thly, Into the lawfulness of Baptizing Infants.

*Q.* May you ordinarily expect Salvation, without *Baptism*?

*A.* Unless a man be born of Water, he can't enter into the kingdom of heaven, John 3. 5. and therefore *Water Baptism* is generally necessary to Salvation.

'Tis the highest presumption to pretend to limit God; tho' therefore we are tied up by the Rules he hath prescribed; he hath not tyed up himself, but can save by what means and methods he pleaseth. However we must affirm, that in the general and common methods prescribed in the Gospel, *Water Baptism* is a means of Salvation, that Water is to be used, is plain from these Texts, we are cleansed with the washing of Water, Eph. 5. 26. a man must be born of Water, John 3. 5. here is Water, what doth hinder me to be Baptized, Acts 8. 36. And that *Baptism* is necessary, is evident from these Texts, Go and teach all Nations baptizing them, Matth. 28. 19. the like figure whereunto even *Baptism* now saveth us, 1 Pet. 3. 21. for he that believeth and is baptized, shall be saved, Mark 16. 16. accordingly Jesus made and baptized disciples, John 4. 1. such as gladly received the words of his Apostles were Baptized, Acts 2. 41. what man therefore dares to forbid Water, that believers shou'd not be baptized,

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ized, Ch. 10. v. 47. If Christ had commanded us some great thing, would we not do it, how much more then when he saith wash and be clean.

Q. What effects will this *Sacrament* produce?

A. It will free us from the Captivity of Sin, and endue us with ability to live according to God's Laws.

We are by *Nature Children of Wrath* and disobedience, prone to do the evil we would not, and averse to the good we would. Now Baptism in a great measure, frees us from both these inconveniencies, for as many of us as were baptized into Jesus Christ, were baptized into his death, Rom. 6. 3, 4. Christ gave himself for the Church, that he might Sanctify and cleanse it with the washing of water by the word, Eph. 5. 26. if we are baptized, our sins shall be washed away, Acts 22. 16. In Christ we are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, Col. 2. 11. Again, we are saved by the washing of regeneration and renewing of the Holy Ghost, Titus 3. 5. and are renewed in the spirit of our minds and put on the new man, which after God is created in righteousness and true holiness, Eph. 4. 23, 24. so that by Baptism if we are not wanting to our selves, the body of sin will be destroyed, &c. and our members will become instruments of righteousness to God, &c. Rom. 6. 6. 12, &c.

Q.

Q. What is required before we can be Baptized?

A. Supposing us capable, we must repent us of our Sins, and believe in God through Christ.

We must Repent as well as be Baptized, if we would have our sins forgiven, Acts 2. 38. and he that believes and is baptized, shall be saved, Mark 16. 16. we must believe that Jesus Christ is the Son of God, if we would be baptized, Acts 8. 37. for they only who gladly received the Gospel were baptized, Ch. 2. verse 41.

Q. But seeing Infants can't perform these conditions, may they be Baptized?

A. Yes, for they are capable of entring into a Covenant with God, and of partaking of that Salvation which Christ hath purchased for us, and therefore they are capable of Baptism.

Children of believing Parents have as great Priviledges under the Gospel, as under the Law, for the promise is now to us, and to our Children, Acts 2. 39. else were our Children unclean, but now they are holy, 1 Cor. 7. 14. But Children under the Law were Circumcised, therefore Children under the Gospel may be Baptized. Further, Christ took Children in his Arms and blessed them, and said, of such is the kingdom of heaven, he suffered Children to come to him, and forbid them not, &c. Mark 10.

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whose Angels alway behold God's Face in Heaven; but on the contrary declares, that whoever receives a little Child in his name, receiveth him, and he proposed Children as a Pattern to his Disciples, assuring them, that except they become as Children, they cannot enter into the kingdom of heaven, Matth 18. 3. 5. 10, &c. Lastly, 'twas customary among the Jews, when a Person was admitted as a Profelyte to their Religion, to baptize his Children with himself, and therefore we can't doubt but when we read in the Gospel of a Person being Baptized with his Household, but that the Children were Baptized with their Parents.

Let us remember seriously the obligations we are under of living suitably to our Profession, and not presumptuously rely on the bare outward Sacrament of Baptism. 'Tis true, we are by that Sacred Ordinance admitted into a Covenant with God thro' Christ, and have graces imparted to us for enabling us to perform our part thereof; but then know, that neither circumcision availeth any thing, nor uncircumcision, but Faith which worketh by love; Baptism indeed profiteth if we keep the law, but if we are breakers of the law, it availeth little. Let us then (as we are admonished in the Office of Publick Baptism) remember that Baptism doth represent unto us our Profession, which is to follow the example of our Saviour Christ, and to be made like

like unto him, that as he dyed and rose again for us, so shou'd we who are baptized, dye from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and Godliness of living.

### Sect. 22.

*Of the necessity of receiving the Sacrament, and the weakness of the excuses usually made for neglecting that Duty.*

**T**HE *Passover* was a Feast appointed by God [Exod. 12.] in remembrance of the destroying Angels, passing over the houses of the *Israelites* when he slew the first-born in *Ægypt*. The Sacrament of the Lord's Supper was substituted, or put in the room of that, by Christ in remembrance of his meritorious Death and Passion, and the invaluable benefits he purchased for us thereby. Concerning it let us enquire, 1<sup>st</sup>, Into its divine institution, 2<sup>ly</sup>, The unreasonableness of the Pleas, commonly urged to justify the neglect of this sacred Ordinance,

discipline. 3dly, The exceeding advantages which will attend the due observation of this solemnity, and lastly, the means for so preparing our hearts, as that we may be worthy Communicants.

**Q.** Why was the Sacrament of the Lord's Supper ordained?

**A.** For the continual remembrance of the Sacrifice of the death of Christ, and of the benefits which we receive thereby.

**Q.** What is the outward part or sign of the Lord's Supper?

**A.** Bread and Wine which the Lord hath commanded to be received.

Let us enquire, 1st, Whether the Sacrament of the Lord's Supper be of divine institution. 2dly, What may reasonably be urged for enforcing that institution. 3dly, Whether the Institution thus enforced was to be of lasting use in Christ's Church; and 4thly, If of lasting use, whether there are any excuses to justify our Living in the neglect thereof.

**Q.** Is receiving the Sacrament of the Lord's Supper a necessary duty?

**A.** Yes, For our Saviour just before he wrought out our Salvation, instituted and commanded it.

Some duties are absolutely necessary, others only necessary as commanded by God, to exercise

ercise our Obedience, and to bring about some pious end. And in this sense the Lord's Supper is a necessary duty. For Christ commanded us to *do this in remembrance of him*, Luke 22. 19. This duty was in an extraordinary manner revealed to St. Paul, for he *received of the Lord what he delivered to the Corinthians* concerning it, 1 Cor. 11. 23, &c. severe Punishments are threatned against those who discharge this duty after an untoward manner, and vast advantages are proposed to those who religiously observe the same, and lastly, the Spirit of God hath taken care in a particular manner to instruct Men how to perform this duty aright.

Q. Are there any other considerations for enforcing this duty?

A. Yes, The danger of despising what God requires, The punishment contemners of the Passover were liable to under the Law, and lastly, the consideration that this is the act of Worship in which we shew our selves most to be Christians.

Nothing must appear little in our Eyes, which is commanded by the Great God, for his commands depending on his Authority, despising them is affronting God. Again, under the Law, the Man who neglected the Passover without a lawful impediment, was to be cut off from his People, Numb. 9. 13. But if

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he that despised Moses law dyed without mercy, of how much sorer punishment shall he be thought worthy, who counts the blood of the Covenant an unholy thing, Heb. 10. 28, 29. and doth despight to this sacred institution of the Son of God. Lastly, the Sacrament distinguishes us from Men of all other Professions, we by that act gratefully acknowledge the infinite love of God and Christ in Man's Redemption, we solemnly commemorate the Death and Passion of our Saviour, we offer up our selves a reasonable Sacrifice to God thro' the Blessed Mediator, Jesus Christ, and that in a pious obedience to a Command of our Dear Redeemer, utter'd with his dying Breath.

*Q.* But doth this Command oblige us?

*A.* Yes, For 'twas to continue in Force to the end of the World.

For as oft as we eat this bread, and drink this cup, we shew the Lord's death till he come, 1 Cor. 11. 26. Accordingly ever since Christianity prevailed, receiving the Sacrament has been esteem'd among all Christians, a very solemn and necessary duty, and to be debarred from it, a very sore and grievous Punishment.

*Q.* But are there not some excuses which will justify our keeping from the Lord's Table?

*A.* There are several excuses commonly made, such as 1<sup>st</sup>, Men are Sinners, and are afraid



afraid to come. *2dly*, They dread eating damnation, by eating unworthily. *3dly*, They have doubts and Scruples which they can't overcome. *4thly*, They are with Martha entangled with the cares of this Life. *5thly*, They apprehend they shall communicate with wicked Men; and lastly, They are required to receive kneeling, but all these pretences on examination will be found light in the Scales of the Sanctuary, and when tryed by unprejudiced reason to be Counterfeit and Base.

*1st*, You are Sinners, and desire to be excused. *A.* You must not come to the Sacrament without repenting of Sins past, and resolving on future Obedience; but God's word hath no way declared, that the pretence of your being a Sinner, will justify your neglect of a positive Command, for you may be as well exempted from all other acts of religious Worship, and so live without God in the World. If you are conscious to your selves that you are Sinners, you have reason to break off your sins by righteousness, and prepare your hearts for this divine Ordinance, which is an admirable remedy to cure the Leprosy of Sin, and to enable you to walk so as to please God.

*2dly*, Do you fear Damnation by eating unworthily?

*A.*

*A.* Remember if eating *unworthily* be so offensive to God, then sure condemning an ordinance he is so deeply concerned for, will kindle his fiercest indignation against you; strictly speaking no Person can be worthy of the Sacrament, and many fancy themselves unworthy, when they are not: From the History of the Corinthians, 'tis evident they were guilty of great Uncharitableness, Scandalous immoralities at the very time of receiving, and leaven'd with impious opinions concerning this Ordinance, and which St. Paul stiles eating unworthily: And it must be confessed, that when we come to the Lord's Table without being *renewed by Repentance*, adorned with *Charity*, and Purged from base and Sinister designs, we are guilty of a Sin which will bring Vengeance on us in this or the other World, unless we repent of the same; but all that we can truly infer from hence is, that we are obliged to receive the Sacrament, and to take special care that we receive it after a due manner.

3dly, As to Doubts and Scruples. *A.* The Text, *he that doubts is damned if he eat*, doth not respect the Sacrament, but Meats forbid by the Ceremonial Law, and tho' doubts concerning indifferent things may be deferred to, yet when they concern real duties, they must be over-ruled. We are to use all just

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and reasonable means for satisfying them, and if they prove invincible, tho' our Minds may labour under them, yet we may discharge the duty with a safe Conscience, because the will is no way concerned in those *doubts*, and we have all the Faith required of us.

4thly, Are you perplexed with Worldly affairs. *A.* Consider, No man can justify to God and his own Conscience, so minding the World, as to neglect his Duty, and ruine his Soul; and that God hath been so gracious as to make the eternal interest of our Souls, and a moderate regard to the things of this Life compatible, and therefore the excuse is very trifling and impertinent.

5thly, Are you afraid to Communicate with wicked Persons. *A.* Remember our Church has taken great care to prevent such from coming to the Holy Table, and if her injunctions are slighted, or by the iniquity of the times can't be put in strict execution; and so Scandalous Persons are admitted, Consider, as private Persons can't debar such from the Sacrament, so they don't offend God or wound their Souls by receiving with them; for they are not accountable for the Sins of others which they could not prevent, they don't join with them in sin, but in a common duty, and that in imitation of the purest Saints

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Saints under the Law, and of Christ and his most Holy Apostles.

*Lastly*, are you offended with the manner of receiving. *A.* Remember the Scripture hath left the posture of receiving indifferent, that our Church hath taken particular care to prevent Superstitious conceits about kneeling, and only requires it, as 'tis the most humble and reverend posture a Congregation can use, and therefore enjoins it to be used in this most solemn act of Religious Worship.

*1st*, Learn the obligations you are under of receiving the Sacrament: this Ordinance is in reality the most proper part of Evangelical Worship, a duty agreeable to the Faith, Hope and Charity of a Christian, and which admirably expresseth them altogether. If we truly understood the Religion we profess, if we had that fervour and devotion the Gospel requires, if we loved God and Christ with all our Souls, if we were in earnest Christians, and made a Conscience of doing God's will, and complying with Christ's commands, it is not conceiveable we could live in the contempt of this sacred institution, without the greatest reluctancy and uneasiness imaginable.

*2dly*, All excuses for not coming to the Lords Table are frivolous and weak, you may sooth your selves, that because you have some plausible pretences all is well, but examine

things narrowly and impartially, you will find you deceive your Souls with the shadows and appearances of excuses. If you will take as much pains to understand this branch of your duty, as you readily take to know any thing you are fond of knowing, then all difficulties will soon be overcome, you'll lay aside every weight, and with a willing cheerful obedience to the dying command of your Dear Redeemer, you'll *do this in remembrance of him.*

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### Sect. 23.

*Of the Benefits which Worthy Communicants partake of.*

**I**Nterest often sways us to act contrary to the Laws of God; inexcusable then are we if we slight the *Sacrament of the Lords Supper*, since if duly performed, it will be attended with substantial and invaluable advantages; for we shall have renewed to us  
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the benefits Christ hath purchased for us ; we shall have a pledge of our Pardon, and our Souls will be *strengthened and refreshed* ; we shall enjoy a *communion* and fellowship with our dear Redeemer, be assured of the *favour and loving kindness of the Lord*, and have imparted to us help answerable to our several necessities ; you act then a most improvident and foolish part , if you wilfully contemn a duty productive of your real Happiness, and manifestly tending to the most excellent purposes. That you may not be guilty of the neglect of *so great means of Salvation*, weigh the precious advantages which a due participation of the Lords Supper will produce.

*Q. What is the inward part or thing signified ?*

*A. The body and blood of Christ , which are verily and indeed taken and received by the faithful in the Lords Supper.*

*Q. What are the benefits whereof we are partakers thereby ?*

*A. The strengthening and refreshing our Souls by the body and blood of Christ, as our bodies are by the bread and wine.*

In order to prevent your entertaining undue opinions of the advantages belonging to *worthy Communicants*, let us consider. 1<sup>st</sup>, How the *Sacrament of the Lord's Supper* conveys grace to the Soul. 2<sup>dly</sup>, What are the

advantages which the Scriptures propose to the worthy partakers of that *Sacrament*, 3dly, What considerations are deducible from the *nature, end and design* of this ordinance for working in us a just abhorrence of Sin, and a humble delight in the ways of God's Commandments.

*Q.* What do the *bread and wine* in the Sacrament of the Lord's Supper represent unto you?

*A.* The *bread* represents the *Body* which was wounded for our transgressions, the *wine* the *Blood* which was shed for the remission of our sins, and which are verily and indeed taken and received by the Faithful in the Lord's Supper.

Jesus took Bread and blessed it, and brake it, and gave it to his disciples, and said, take eat, this is my Body, and he took the cup and gave thanks, and gave it to them, saying, drink ye all of it, for this is my blood of the New Testament which is shed for many for the remission of Sins, Matth. 26. 26, &c. some, because they learn that the body and blood of Christ are taken in the Lord's Supper, deceive themselves with a false opinion, that the bare eating and drinking the *Sacramental Bread and Wine*, entitles them to all the advantages promised to worthy *Communicants*. And others entertain a Notion, that if they receive with an honest Heart, and a religious

religious frame of Mind, that they shall have such a measure of Grace imparted to them, as will work *irresistably* on their Consciences. Whereas 'tis only *the Faithful* have a Title to the Promises, and 'tis only *the Faithful* who watch narrowly their Hearts, after they have received, who can reasonably expect the fulfilling of the Promises. The Sacrament doth not work like a *Charm*, neither has it any *Physical* efficacy in it, but 'tis one of the *means of Salvation* vouchsafed under the Gospel, to encourage and enable Men to *adorn* their Profession; and if we come duly prepared to this Ordinance, and take good heed to our ways afterwards, that God who *works in us both to Will and do of his own good Pleasure*, will so Sanctify this Ordinance, as that it shall be a proper means, and excellent help, to forward us in our Journey to Heaven, and to enable us to order our Conversation aright.

Q. What are the advantages the Scriptures propose to worthy Communicants.

A. 1<sup>st</sup>, That they shall enjoy a happy *Communion* with Christ. 2<sup>dly</sup>, That they shall have a joyful Confirmation of God's Favour; and 3<sup>dly</sup>, That they shall have imparted to them such Divine assistances, as will enable them to live according to God's Laws.

The cup of blessing which we bless, is it not the Communion of the blood of Christ, the bread which we break, is it not the Communion of the body of Christ, 1 COR. 10. 16. the benefit then is great; with a true penitent Heart, and lively Faith, we receive the Holy Sacrament, for then we Spiritually eat the flesh of Christ, and drink his blood, then we dwell in Christ and Christmas, and so we enjoy a near union and happy Communion with our dear Redeemer. 2dly, As the Peace Offerings under the Law supposed the Offerer reconciled to God, and therefore as a sign of their Agreement, he was admitted to partake thereof; eating together being always esteemed a Token of Favour & Friendship. So the Sacrament, the Christian's Peace-offering, is a Sign and Token of the Divine Favour and Friendship; that we are reconciled to our God, and that he bears a special affection towards us; seeing he admits us to his own Table, there to feast on the Body and Blood of his Son in a Spiritual manner. 3dly, If God will give the Spirit to them that ask, and vouchsafe everlasting Life to them that believe in his Son, can we doubt but that when we eat of the Flesh, and drink of the Blood, of the Son of God, we shall have eternal Life made over to us, John 6. 54. Sure he that spared not his own Son, but delivered him up for us all, will freely give us all things,

things, Rom. 8. 32. When we partake of his Nature, and receive of his Spirit, by taking his *Body and Blood* according to his own Institution: When therefore Christians duely Partake of the Holy Supper, they may comfortably hope that divine assistances will be shewred on them, that the Gifts and Graces which descend from above, will be given them in a plentiful manner; their Souls shall be Strengthened, *i. e.* have such abilities conveyed to them, as will enable them to discharge in an acceptable manner what God requires of them: and Refreshed, *i. e.* shall be freed from those Troubles which Guilt fills them withal; and so, instead of serving God with *distracti*on, they will do the work of the Lord with chearfulness and vigour.

*Q.* What Considerations doth Reason suggest, drawn from the *Nature, End, and Design* of the *Sacrament*, to induce you to Believe that Receiving thereof will be productive of most excellent Effects?

*A.* It Suggests, that if we either look on the *Sacrament* as a Solemn renewing of our Covenant with God, or as a Solemn Commemoration of our Saviour's Sufferings, that Ordinance will make us abhor the very appearance of evil, and encourage and enable us to persevere in well-doing.



1<sup>st</sup>, Consider the Sacrament as a Solemn *renewing of our Covenant* with God. The Sacrament is a *federal Rite* or Covenant Banquet, between God and the Communicant, and therefore obligeth us to consider the invaluable advantages of the Gospel-Covenant, and the vast danger which will attend the violation of it. Again, Men of common ingenuity perform the compacts with care, which they promise with Solemnity; shall not therefore Christians dread breaking that *Covenant* which they made before God, Angels and Men, and which they confirmed with the *Blood* of the Son of God himself. Again, Consider the Holy Supper as a *commemoration* of our Saviour's Passion, for 'tis not only a Pledge of Christ's Love, but also a solemn *Remembrance of his Death*, to our great and endless comfort. When we partake of the Sacrament, we have represented to us the odiousness of Sin; and the unspeakable miseries attending it; in a most affecting manner we have laid before us, the unconceivable Love of Christ, and the unutterable Sufferings he endured for our Sakes, and we are then taught, that when we sin against God; we renew our Saviour's Sufferings, and *Crucify him afresh*; all which will powerfully engage us, if our Hearts  
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are not feared, to *cease to do evil, and learn to do well*, for we must be desperately wicked indeed, if we don't fully purpose, when we look on him whom we have pierced with our Sins, never to wound or grieve him more.

We are sensible that Temptations surround us, and that we need the whole *Armour of God* to enable us to fight Successfully the Enemies of our Souls. How then can we answer it to God, to Christ, to his Church, to our own Souls, if we live in the contempt of one of the most valuable means of Salvation, if we Spurn at one of the most effectual Remedies for quenching *all the fiery darts of the Devil*, and make light of one of the most powerful methods for enabling us to have our Conversation as becomes Christ's Gospel. What is this but to turn our backs on our greatest Happiness, and biggest interest, and to refuse Mercy, Pardon, and divine assistances on the easiest Terms. I shall conclude this point with the words of the late Arch-Bishop Tillotson, in his excellent Sermon on this Subject. 'The  
' benefits which we expect to be derived  
' and assured to us by this Sacrament, are  
' all the Blessings of the New Covenant,  
' the

' the Forgiveness of our Sins, the Grace  
 ' and Assistance of God's Holy Spirit to  
 ' enable us to perform the Conditions of  
 ' the Covenant required on our Part,  
 ' and the Comforts of God's Holy Spirit  
 ' to encourage us in well doing, and to  
 ' support us under Sufferings, and the  
 ' Glorious Rewards of Eternal Life: so  
 ' that in neglecting this Sacrament, we  
 ' neglect our own Interest and Happiness,  
 ' we forsake our own Mercies, and judge  
 ' our selves unworthy of all the Blessings  
 ' of the Gospel, and deprive our selves  
 ' of one the best means and advantages  
 ' of confirming and conveying those Ble-  
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Sect. 24.

*What we must do to be Worthy Communicants.*

**R**Eceiving the Sacrament is the Solemnest act of the Christian Worship, and therefore Communicants ought to be cautious that they draw near with a true heart, in full assurance of Faith, having their hearts sprinkled from an evil Conscience, and their bodies washed with pure water, Heb. 10. 22. that so they may present themselves, their Souls and Bodies a living Sacrifice, holy acceptable to God, which is their reasonable service, Rom. 12. 1. For if God would be Sanctified in them that came nigh him, Lev. 10. 3. under the Law, sure we ought to appear adorned with a Wedding Garment, under the Gospel, when we make our nearest approaches to God, that we approach his Altar with an agreeable Reverence, and not provoke the Master

Master of the Feast to cast us into outer darkness, where is only weeping and gnashing of teeth; Let us consider,

*Q.* What is required of them who come to the Lord's Supper?

*A.* To examine themselves whether they repent them truly of their former Sins, stedfastly purposing to lead a new life, to have a lively Faith in God's mercies, through Christ, with a thankful remembrance of his death, and to be in Charity with all Men.

Here let us 1<sup>st</sup>, Explain the Nature of *Examination* in general, 2<sup>dly</sup>, Lay down the Particular Duties we must *Examine* our selves in, before we receive the Sacrament; and 3<sup>dly</sup>, Illustrate, since the duty of *Examination* is neither difficult or burdensome, the obligations we are under of frequently communicating.

*Q.* What is required of us before we presume to partake of the Sacrament of the Lord's Supper?

*A.* To search and *Examine* our Hearts whether we can approve our selves to God, and our own Consciences as duly qualified to partake of that Heavenly ordinance.

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Whoſoever ſhall eat this bread and drink this cup of the Lord unworthily, ſhall be guilty of the body and blood of the Lord; But let a man examine himſelf, and ſo let him eat of that bread, and drink of that Cup, 1 Cor. II. 27, 28. Some fright themſelves from the Sacrament, by magnifying the difficulty of Examination, and others deceive themſelves with a vain Conceit, that if they can ſequeſter themſelves from the World, and their Sins a few days before they receive, and ſpend thoſe days in Prayers, Reading, &c. they are then worthy to partake of the *Feaſt of the Lamb*. Whereas 'tis indisputably plain, that habitual Holineſs is the abſolutely neceſſary general Preparation; Not but 'tis our bounden duty frequently to examine Hearts, and that whether we receive the Sacrament or no, ſuch a ransacking our Souls being expedient to encrease our Sorrow for paſt Sins, to fill us with Joy for well doing, to prevent our being habitually Wicked, and to engage us to perſevere in our duty, and therefore ordinarily we ought to add to our general Preparation, a particular Examination of our ſelves before we partake of the Sacrament, for if the Jews by God's Command purified and cleaſed themſelves before they eat their Paſſover,

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shall not Christians make a Conscience of proving and Examining their Hearts before they receive the Lord's Supper, the very Sacrament substituted in the room of the Passover.

*Q.* What is the first duty you must *Examine* your selves in?

*A.* Whe ther I am so heartily sorrowful for past Sins, as to resolve seriously on future Obedience.

As soon as ever we have stained our Souls with Presumptuous Sins, we ought to examine our Hearts (not lightly and after the manner of Hypocrites) whether we *have wrought in us that Godly Sorrow working repentance, not to be repented of*, 2 Cor. 7. 10. But in a particular manner ought we to discharge this Duty, before we approach God's Altar, the Sacrament being the most solemn act of the Christian Worship, a devout renewing our Covenant with God through Christ, and a grateful Commemoration of our Dear Redeemers Passion. We must therefore keep this Feast not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth, 1 Cor. 5. 8. to this purpose we must confess our sins to that God who is faithful and just to forgive us our sins, and to cleanse us from all unrighteous-

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unrighteousness, 1 John 1. 9. and that with a hearty and unfeigned sorrow for past Sins, and with firm and well-grounded resolutions of future Obedience.

*Q.* What is the second Duty you must examine your selves in?

*A.* Whether I am fully perswaded of the truth of the Christian Religion, and do believe that the *Messiah* has not only taken away the Sins of the World, but also will atone for my particular Transgressions.

*Faith* is a virtue, without which we can't please God, whilst we live or enjoy eternal Life, when we dye therefore, we ought to examine our selves, whether we be in the Faith, 2 Cor. 13. 5. and that whether we receive the Sacrament or no; but then consider, the Lord's Supper, as 'tis a renewing our Covenant with God through Christ, as 'tis a grateful remembrance of our Saviour's Passion, and the Benefits which we receive thereby; as 'tis a humble Thanksgiving to God for that Miracle of a Mercy the Redemption of the World by the death of his Son; and Lastly, as 'tis the means for obtaining from Heaven Spiritual Assistances, for the sake, and through the Intercession of the Sacred Jesus; and then it will appear our indispensable Duty to examine our Hearts, whether we understand the Religion we profess,

ness, whether we firmly believe what we understand, and whether we fully purpose to square our Lives according to the Principles we profess, and that before we presume to eat of that Bread and drink of that Cup, that so we may *draw near in full assurance of Faith*, Heb.10.22.

*Q.* What is the Third and last Duty you must Examine your selves in?

*A.* Whether I readily and from my heart Forgive the Injuries which have been offer'd me; and seriously purpose with cheerfulness, to do all the good in my generation that I am capable of doing.

There are Two special acts of Charity, which must be exercised when we approach the Lord's Table, Forgiving the Injuries which have been offer'd us, and doing what good we are capable of doing: And our Charity must be Universal, must be Unfeigned, and must be built on Religious Principles. But 'tis plain this Christian Grace must be exercised by us, whether we Communicate or no; because otherwise we can't serve God acceptably, we are not capable of the Forgiveness of our own sins, or qualified for the Kingdom of Heaven: However, there are very particular Reasons why we shou'd try whether we are adorned with Love and Charity before we

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receive the Sacrament; because that Ordinance is a solemn Commemoration of the Love and Mercy of God and Christ to us, and the means for knitting Christians together in the strictest Bonds of Friendship and disinterested affection; we must therefore *be reconciled to our Brother*, if we would offer an acceptable Sacrifice to God, Matth. 5. 23, 24. and we must open our *Bowels of Compassion to the Brethren*, if we desire that *the Love of God should dwell in us*, 1 John 3. 17.

*Q.* But seeing nothing is required to make you Worthy Communicants, but what is required of you whether you come to the Sacrament or no, ought you not frequently to partake of that Heavenly Institution?

*A.* Undoubtedly 'tis my reasonable Service and true Interest, *often to shew the Lord's death, by eating of that Bread, and drinking of that Cup.*

Our sinful Courses make *Examination* troublesome; but remember 'tis Necessary, and that you may as well renounce Christianity, because you must Repent, have Faith, and be in Charity, as keep from the Sacrament because you are to examine your selves in those particulars before you Receive. 'Tis true, the Scriptures have not



determined how often we must Communicate, but there are several Texts which plainly intimate we ought to receive *often*, which are illustrated, strengthened and confirmed by the Practice of the Apostles, and by the exemplary Piety of the next Ages to the Apostolical; and if we had not such worthy Examples, yet considering the excellent effects which will be produced by frequently renewing our Covenant with God through Christ, and Commemorating our dear Redeemer's Passion, and begging, in the most pressing manner, divine Assistances; and then, if we regard the Glory of God, the Interest of Religion, and the Salvation of our own Souls, we shall with joy and pleasure embrace all opportunities of *shewing the Lord's death, by eating of that Bread, and drinking of that Cup.*

It is surprizing to see Men forward to receive the Sacrament, in order to Skreen them from Temporal Inconveniencies; whilst Multitudes who have not such an Obligation, can without the least regret continue in the neglect of this heavenly Institution. Men pretend to value their Souls, and that to purchase the whole World with the Loss of them would be a wretched Bargain; if you would not deal deceitfully with your selves, Religiously embrace one of the

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the most valuable *Means of Salvation*, and walk worthy of your *Holy Vocation*; that so the Lord's Table may be constantly furnished with numerous and agreeable Guests, who may so partake of those *Holy Mysteries* here, as that they may be qualified to keep an eternal Feast hereafter in Christ's own, and in his Father's Kingdom.

*F I N I S.*

*E R R A T A.*

**P**Age 20. line 18. add sinful. P.22. l.31. add it. P.25. l.28. dele do. P.35. l.28. r.sleight. P.36. l.10. r. preserved. P.42. l.19. r. sense. P.43. & 44. l.20. r. Counsel. P.47. l.20. r. do. P.48. l.30. r. can. P.50. l.19. p.56. l.5. r. an P.66. l.26. r. increment. P.69. l.3. r. Tiberius. P.72. l.31. r. separation. P.76. l.20. r. had. P.82. l.12. after that r. he. P.106. l.28. add the. P.125. l.24 r. them. P.127. l.23. add their own. P.130. l.20. r. partake. P.138. l. last r. our. P.161. l.17. add wise. P.164. l.26. r. suitable. P.166. l. 21. r. honourèth. P.171. l.3. add must we. l.5. for they r. self-murderers. P.176. l.3. r. obscenely. l.10. r. vessels. P.185. l.2. r. exalt. last l. r. whereas. P.189. l.8. r. ingenuous. P.192. l.28. r. bold. P.204. l.14. r. sure. P.207. l.5. r. may.